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ENGLISH SCRIPTURES
WITH NOTES**

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THE
GOSPEL ACCORDING TO MARK.

Translated from the Greek,

ON THE BASIS OF THE COMMON ENGLISH VERSION.

WITH NOTES.

THE GRASS WITHERETH, THE FLOWER FADETH : BUT THE WORD OF OUR GOD SHALL STAND FOR EVER.—ISA. 40 : 8.

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INTRODUCTION.

"GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION.

"1. THE exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

"3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

"SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT.

"1. The Common English Version must be the basis of the revision: the Greek Text, Bagster & Sons' octavo edition of 1851.

"2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

"3. Every Greek word or phrase, in the translation of which the phraseology of the Common Version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place."

THIS Introduction is necessarily limited to a brief notice of the plan adopted in the Revision of the Gospel of Mark, pursuant to the above Rules and Instructions.

In reference to the various readings of the text, I have endeavored to observe a just medium between the extreme of retaining words, which do not belong to the inspired record, and that of following the bolder critics, who have made changes, the propriety of which is often more than questionable. Readings sanctioned by the two earliest versions—the Syriac and Vulgate—are entitled to more regard than has been awarded to them by some, who have labored to settle the language of the text on a firm basis.

As to the language of the Revision, it has been my aim to follow the admirable model furnished by the Common Version, as far as faithfulness to the inspired Original would allow. In a few instances, it has been necessary to employ words, which are not found in that version. It is believed, however, that such words belong to that family, which ordinary use, in conversation and writing, has rendered familiar to all classes of English readers. The specific reasons, which led to the adoption of such words, will be seen in the notes.

Occasional changes in *the arrangement* of sentences have been made, while *the words* remain unaltered. A servile adherence to the *Greek order* sometimes led the early English translators to violate the propriety of their own language. As a necessary result, they framed sentences which were inharmonious and obscure.

Where supplementary words, in the English Version, were not demanded by perspicuity, or the laws of our language, they have been omitted. In some instances, where a sentence would be

obviously imperfect without a supplement—and the sense indicated that a particular word or brief phrase was understood—then that word or phrase has been introduced, and *italicized*. In these cases, the supplied words have been drawn from a parallel passage, or one where the language of the text in some other part of the New Testament, exhibited the full form of expression. I may be permitted to express my conviction that the plan of employing supplementary words, and indicating them by the Italic letter, was a decided improvement in biblical translation.

The Old Testament orthography of names has been followed, with the exception of a single one. I have not deemed it necessary to change Beelzebub to Baalzebub, because the former has become common wherever the English Scriptures are read.

The punctuation of the English Version has been retained, with the exception of a few cases. The notes usually furnish reasons for the change. Occasionally, however, a *comma* has been inserted before a relative, or where a term or phrase stood in apposition with a word, and served to define it. As this punctuation is now well established, as a usage of our language, it has not been deemed necessary to notice the added points, in the margin.

Conciseness has been deemed an important element in the language of the notes. A diffuse style would have swelled the work and greatly augmented the expense of printing. It is hoped, however, that brevity in expression will not be found inconsistent with perspicuity.

Where the text admitted two modes of rendering, either of which afforded a good sense, I have placed that which was deemed the best, in the body of the Revision, while the other appears in a note, as an “alternative rendering.” It is very possible that the reader may, in his judgment, approve that contained in the note, as the superior one. At all events, I trust the work of the Final Revisers will be materially aided by this plan. The result, in these cases, is similar to that obtained by the marginal readings of the English Version.

In the Greek text, the phraseology of Mark is often identical with that of Matthew. In all such cases, it is obvious that the language of the translation should present the same harmony. The Translators of the English Version of Mark have often varied from their own pattern, in Matthew. I have corrected these errors, wherever they have been detected.

Though I am far from imagining that this Revision is free from faults, still, I feel conscious that I have endeavored faithfully to accomplish my task. I indulge the hope, that the result of protracted and wearisome labor will aid in the great object of presenting a faithful translation of “the lively oracles” to those, who speak our mother-tongue. I can look back on the days spent on this work, with gratitude to “the Father of Lights,” who has preserved me until it is brought to a close. The Revision is now submitted to the candid judgment of those, who regard the word of God as “a lamp to their feet and a light to their path.”

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THE GOSPEL ACCORDING TO MARK.*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. I.	CHAP. I.	CHAP. I.
THE beginning of the gospel of Jesus Christ the Son of God;	<i>ἈΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ·</i>	THE beginning of the gospel 1 of Jesus Christ, ^a the Son of
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee;	<i>ὡς γέγραπται ἐν τοῖς προφήταις, Ἴδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.</i>	God; as it is written ^b in the 2 prophets, Behold, I send my messenger before thy face, who shall prepare thy way before thee; ^c a voice of one crying ^d in 3
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	<i>τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.</i>	the desert, ^e Prepare the way of the Lord, make his paths straight. John ^f was immers- 4
4 John did baptize in the wilderness, and preach the baptism	<i>ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα</i>	ing in ^g the desert, and ^h preach-

* As the titles of the narratives of the Evangelists were added long after they were written, and as they vary in different copies, I regard the simple form of the E. Version preferable to any other, and have, therefore, retained it, with the omission of "Saint."

^a The grammatical structure of this verse demands a comma after "Christ," as the phrase "the Son of God" is *exegetic*. So the E. V., Ed. 1611, Geneva, Wakef., Sharpe, Thom., A. Camp., Dick., Wesley. S.-Fr., "Jésus Christ, Fils de Dieu;" Iber., "Jesus Cristo, [el] Hijo de Dios;" De Wette, "Jesu Christi, des Sohnes Gottes." So the text of Bagster.

^b "in the prophets;" *ἐν τοῖς προφήταις*. Griesb., Scholz, Knapp, Tischendorf, with the Syriac and Vulg., read, *ἐν Ἠσαΐα τῷ προφήτῃ*. Another reading approved by Mill, Fritz, and Bloomfield, is, *ἐν τῷ προφήτῃ*. G. Campbell regards the reading of the Text. Recept. as superior to any one which has been advocated. Robinson's Hahn coincides with the Text. Recept. The fact is, that there has not been an examination attended with a satisfactory result, in reference to the reading. I deem it injudicious to disturb that of the Text. Recept., but would place this sentence in the margin, "*according to some, in Isaiah the prophet,*" "*or as others, in the prophet.*"

^c "a voice;" *φωνή*. Wakef., Dick., Thom., Sharpe. No article in S. Fr., Span., Iber., Ital. The noun is *anarthrous* in the

Sept., Isa. 40 : 3, from which this passage is quoted verbatim. So in the Heb. קָרָא קוֹל.

^d "in the desert;" *ἐν τῇ ἐρήμῳ*. Sharpe, Dick. "Wilderness" is now commonly applied to a wooded, uninhabited region. "Desert," in the sense of "a waste region," corresponds well with *ἐρημος* and the Hebrew דֶּבֶר. In this Revision, the word is rendered uniformly by "desert." "Desert" occurs in E. V., Matt. 24 : 26; John 6 : 31; Luke 1 : 80, as the equivalent of *ἐρημος*. *Ἐρημία*, bearing the same signification as *ἐρημος*, is (in this Revision) rendered "desert."

^e "Prepare;" *Ἐτοιμάσατε*. There is no emphasis which calls for the insertion of "ye" after "prepare." The Greek usage and that of our language coincide in cases like this. So Camp., Pechy, Dick., Thom., Geneva.

^f "was immersing;" *ἐγένετο—βαπτίζων*. The literal rendering is accurate, and harmonizes with our idiom. The reasons for translating, and not *transferring βαπτίζων*, will be seen in v. 5, note l. Kend., A. Camp., "came—immersing;" Iber., "vino—sumergiendo;" De Wette, "trat—taufend;" Belg., "was doopende."

^g See v. 3, note d.

^h "preaching;" *κηρύσσων*. Wesley, Wakef., Sharpe. The participial construction is adopted also by Pechy, G. Camp., Dick., and Thom.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of repentance, for the remission of sins.	μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.	ing the 'immersion of repentance, for the remission of sins.
5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.	⁵ καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται· καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ⁶ ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ⁷ Καὶ ἐκήρυσ-	And there went out to him all the 'country of Judea, and 'those of Jerusalem, and 'were all immersed 'by him 'in the river Jordan confessing their sins.
6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;		And John was clothed with camel's hair, and with 'a leathern girdle about his loins, and 'he ate locusts and wild honey.
7 And preached, saying, There		And he preached, saying, 7

¹ "immersion;" βάπτισμα. Kend., Camp., Q. Belg., "Doo;" Luther and De Wette, "Taufe." Liddell, "βάπτισμα = in N. T., to βάπτισαι, a dipping, bathing, washing, drawing water." Bretsch., "immersio, submersio. In N. T. tantum de submersione sacra, quam patres baptismum dicunt." Hedericus, "immersio, intinctio." See v. 5, note 1.

¹ "country;" χώρα. This is the usual rendering in the E. V. In Luke 15 : 14; Acts 10 : 39, it is rendered "land," though country is more appropriate. In Matt. 4 : 16; Luke 3 : 1; Acts 3 : 1, 13 : 49, 16 : 6, "region." In the first of these, where the phrase is, "the region and shadow of death," it may be best to retain "region" from the fact, that, in this connection, it has become "a household word." In the others, "country" should be employed. In Acts 26 : 20, it is unnecessarily and improperly rendered "coasts" (the common equivalent [in the E. V.] for ὅρια), when the noun is χώραν. As the radical signification of the word is, "a space within some boundary," another rendering is proper when it applies to a field, or portion of ground, as E. V., John 4 : 35; Jas. 5 : 4. It should be rendered "field," Luke 12 : 16 (ἡ χώρα). We thus approach to something like uniformity in translation, and conclude that the word should usually be rendered, 1. "country;" 2. "region;" 3. "field."

* "those;" οἱ. In present usage, the demonstrative is employed instead of the personal pronoun, in constructions like this. Belg., "die;" Iber., "los." As an alternative rendering I suggest, "the inhabitants of Jerusalem." So Dick., Camp., Thom. S. Fr., "les habitants de Jerusalem."

¹ "were—immersed;" ἐβαπτίζοντο. Kend., Campbell. Luther and De Wette, "liessen sich—taufen;" Iber., "eran sumergidos;" Belg., "wierden—gedoopt;" Ital., "erano immersi." The following facts authorize this rendering of the verb βαπτίζω.

1. Classic usage. In all instances where an examination has been made by competent scholars who were not biased by a predilection for a creed, the result has been uniformly in favor of immerse, dip, dip into; and secondarily, drown, sink, overwhelm, etc. In the process of the scrutiny, it has been settled, that there is no difference, as to signification, between βάπτω and βαπτίζω. The latter is merely a later form of the verb,

2. The use of the word and its derivatives in the Septuagint

and N. T., and by the early Greek Ecclesiastical writers commonly termed "the Fathers," coincides with that of the Classics.

3. The very general agreement of Lexicographers, such as Scapula, Stephens, Suicer, Schrevellius, Hedericus, Greenfield, Bretschneider. Even Robinson—though he hazards an opinion in a note, that "the scarcity of water in certain cases render it probable that affusion was the act," yet, so far as philology is concerned, gives his testimony in harmony with other Lexicographers.

4. The word, in a large number of Versions, has been rendered by words equivalent to immerse.

5. The most distinguished Reformers, such as Luther, Calvin, Beza, Melancthon, Tyndale, have expressed their unhesitating belief in favor of the above definition. Many distinguished scholars, whose denominational connections would naturally have led to another view, take the position of the Reformers. Among these may be named Witsius, L'Enfant, Piscator, Zanchius, Abp. Secker, Maastricht, Marloratus, Stackhouse, Burkitt, J. Wesley, Bp. Taylor, Grotius, Castalio, Lampe, Limborch, Vossius, Abp. Usher, Doddridge, G. Campbell, and Macknight.

6. The uniform practice of the Greek Church in all its branches, from the earliest period to the present time.

The derivatives of this verb, as βάπτισμα, etc., should be rendered in harmony with its signification.

"by;" ἐπ'. Rob., Wesley, Kend. "Of," in the sense of "by," is obsolete.

"in the river Jordan;" ἐν τῷ Ἰορδάνῃ ποταμῷ. Wesley, Sharpe, Kend., Thom., Wakef., Camp., Dick., Tyndale, Cran., Geneva. Mont., Beza, Eras, "in Jordane flumine;" Castal., "in Jordane fluvio." The E. V. has followed the incorrect rendering of the Vulgate, "in Jordani flumine." So of course, Rheims, but Wiclif, with better judgment, "in the flum (flumine) Jordan."

"a leathern girdle;" ζώνην δερματίνην. So (E. V.), Matt. 3 : 4. Kend., Wesley, Pechy, Thom., Camp., Sharpe, Dick., Rheims. De Wette, "einem ledernen Gürtel;" Belg., "einen lederen gordel."

"he ate;" ἐσθίων. Kend., Pechy, Sharpe, Wakef. There is no emphasis in the text, which demands the auxiliary "did."

"And." As the text has a period after ἄγριον, I have fol-

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

11 And there came a voice from

σε, λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. ⁸ ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ. ⁹ Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. ¹⁰ καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡσεὶ περιστερὰν καταβαῖνον ἐπ' αὐτόν. ¹¹ καὶ φωνή

One mightier than I, cometh after me, the strap of whose shoes I am not worthy to stoop down and loose. I indeed immerse ⁸ you in water, but he will immerse you in the Holy Spirit. And it came to pass in those ⁹ days, that Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan. And immediately coming up out of the water, he saw the heavens parted, and the Spirit like a dove descending upon him. And there came a ¹¹

lowed its punctuation, and begin "and" with a capital. The sentence is thus rendered more perspicuous. In *Biblical phraseology*, this conjunction often commences sentences.

* "One mightier than I," etc. Kend., Camp., Dick. S. Fr., "Celui qui est plus puissant que moi vient après moi." This is the natural arrangement of the sentence.

* "strap;" ἱμάντα. Rob. (*ἱμάς*), "a thong, strap of leather." It here refers to the strap which fastened the sandal to the foot. Bloomf. (*in loco*), "the strap (or strapping), or lacing of whose sandals." "Latchet" is obsolete. "String" would not be accurate,

* "loose;" λύσαι. Rob. So (E. V.), Matt. 16 : 19 ; 21 : 2. Mark 7 : 35. Luke 13 : 15, 16. John 11 : 44. See the quotation Acts 13 : 25, "whose shoes of his feet I am not worthy to loose" (*λύσαι*). "Unloose" is incorrect, as the prefix "un" has a negative force, as in "untrue," "untie," "unwritten," etc. See Webster on "Unloose." As an alternation, "untie." So Wakef., Dick., Campbell, Thom.

* "in water;" ἐν ὕδατι. Sharpe, Pechy, Kend., Camp., Thom., Wiclif. Montanus, "in aqua;" S. Fr., dans l'eau;" Iber., "in aqua;" De Sacy, "dans l'eau;" Ital., "nell' aqua." Compare v. 5, ἐν τῷ Ἰορδάνῃ ποταμῷ, which the E. V. properly renders, "in the river of Jordan," not "with the river of Jordan." The erroneous rendering of the Vulgate, "baptizavi vos aqua," was adopted by Tyndale, and from him copied by Cran., Gen., and the E. V.

* "will." This auxiliary is substituted for "shall," on the ground that John used the language of *prediction*, not of *authority*. Wakef., Wesley, Dick., Camp., Sharpe, Thom.

* "(will) immerse;" βαπτίσει. See v. 5, note 1. Kend., Camp. Ital., "immergerà;" Iber., "sumergirá;" Belg., "zal—doopen;" Luther and De Wette, "wird—taufen."

* "in the Holy Spirit;" ἐν Πνεύματι Ἁγίῳ. The preposition

should have its ordinary force here, as in the phrase, ἐν ὕδατι. See last note. By present usage, "Ghost" is equivalent to "spectre, apparition." Spirit should be substituted for it in all cases in the N. T. Kend., Camp., Pechy have, "in the Holy Spirit;" (Wiclif, "in the Holy Ghost;") Mont., "in Spiritu Sancto;" Ital., "nello Spiritu Santo;" Iber., "in Espiritu Santo."

* "that." As this word is a supplement, it should be *italicized*. It is included in brackets (as supplementary) in the Iber., "en aquellas dias [que] vino Jesus."

* "was immersed." See v. 5, note 1.

* "by John;" ἐπὶ Ἰωάννου. "Of," as *instrumental*, is obsolete. So Wesley, Wakef., Camp., Sharpe, Kend., Pechy. This change is made in all *similar* cases, in this Revision.

* "the Jordan;" τὸν Ἰορδάνην. The article is properly retained by Pechy, Sharpe, Dick., Thom. Luther and De Wette, "im Jordan;" Belg., "in de Jordane;" S. Fr., "dans le Jourdain;" Span. and Iber., "en el Jordan;" Ital., "nel Giordano." This noun is always accompanied by the article in the N. T. As the idiom of the Greek and English is similar in reference to the names of rivers, the article should always be translated.

* "immediately;" εὐθέως. This word is rendered in the E. V., "immediately," "straightway," "forthwith," and in a very few instances, "as soon as." As "immediately" is now in common use, while "forthwith" and "straightway" are, to say the least, *obsolescent*; I have rendered it *uniformly* by the first term. Most of the later English translators have employed "immediately."

* "parted;" σχιζομένους. Kend. "The generic sense of the verb is, to part asunder, to separate," Liddell. The rendering of the E. V. originated in the "caelos apertos" of the Vulgate, where σχιζομένους has been confounded with ἀνεῳχθῆσαν, in the parallel Matt. 3 : 16. Such ill judged attempts to harmonize the writers, in a version, ought not be imitated. "Mont., "scis

sol caelos."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
heaven, saying, Thou art my beloved Son, in whom I am well pleased.	ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. ¹² Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. ¹³ καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.	voice from the heavens, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit ¹² sendeth him forth into the desert. And he was there, in ¹³ the desert, forty days, "tried" by Satan; and was with the wild beasts; and the angels ministered to him. Now after ¹⁴ John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God draweth near; repent
12 And immediately the Spirit driveth him into the wilderness.		
13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.		
14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,	¹⁴ ΜΕΤΑ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, ¹⁵ καὶ λέγων, Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ	
15 And saying, The time is fulfilled, and the kingdom of God is		

* "from the heavens;" ἐκ τῶν οὐρανῶν. So in v. 10 (E. V.). In all cases, I would make the *number* correspond with that of the text, where οὐρανός occurs. It is true, that the singular and plural may often be coincident, according to Hebrew usage, still, as either form is used in our language, exactness will sustain a literal rendering. So Wakef., Dick., Wiclif. Vulg., Eras., Mont. Beza, "cælis;" G. Fr. and S. Fr., "cieux;" Span. and Iber., "cielos;" Syriac, ܡܝܠܬܐ.

† "sendeth him forth;" αὐτὸν ἐκβάλλει. Sharpe, Newcome. Although the idea of *force* and *effort* is often conveyed by this verb, other cases occur in which that idea is dropped, and the thought is simply that of *sending forth*. Thus Matt. 9 : 38, "Pray ye therefore the Lord of the harvest, that he will send forth laborers"—ἐκβάλῃ ἐργάτας. John 10 : 4, "he putteth forth his own sheep"—τὰ ἴδια πρόβατα ἐκβάλῃ—"he goeth before them." Matt. 9 : 25, Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος—"when the people (crowd) were put forth." Mark 1 : 43, "forthwith sent him away"—εὐθέως ἐξεβάλῃν αὐτόν. Jas. 2 : 25, "she had received the messengers, and sent them out another way"—καὶ ἑτέρα ὁδὸν ἐκβαλοῦσα. The parallel Matt. 4 : 1, confirms the above rendering; ἀνῆχθη εἰς τὴν ἔρημον—(Jesus) "was led up into the wilderness" (desert). Bretsch., "*Facio ut exeat, abeat aliquis, verbo, cohortatione, increpitatione, emitto, jubeo abire.*" Syriac ܫܠܚܐ eum eduxit, "to send forth," has a latitude of signification which renders it a proper equivalent for the Greek verb. It may be added that Greenfield has defined this verb in the above *modified* sense, "to order to depart, to send away, dismiss, impel to go."

‡ "tried;" πειραζόμενος. De Wette, "ward versucht;" Rob., "to attempt, to assay, to tempt, to prove, to put to the test." "To try" corresponds accurately with πειράζω. "Tempt" is used in some cases in the E. V. where from its present sense the English reader is led to believe that God incites men to sin. The word is now always understood to convey the idea

of an effort to lead one to violate the Divine law. There may be a few instances, such as James 1 : 13, where "tempt" would be most appropriate, still in general, I would use "try" as most exact. In all cases, the reader will understand the nature of the act or "trial," without the danger of being misled.

§ "by;" ἐπὶ. "For" is no longer used to indicate the *cause* or *agent*. In every instance where ἐπὶ with the genitive indicates the cause, it should be rendered "by," or "through." The former is generally preferable; thus διὰ may have an appropriate equivalent in "through." Wakef., Dick., Wesley, Sharpe, Thom., Campbell. In all cases like the present, I use "by."

¶ "that," which occurs in the E. V. before "John," is quite superfluous. It is not employed by Wakef., Kend., Dick., Wesley, Sharpe, Campbell, Tyndale, or Geneva.

|| "John was delivered up;" τὸ παραδοθῆναι. Sharpe, Pechy, Q. Wakefield. This verb signifies, to deliver up, give over to any one. The object for which the act is performed, must be ascertained from other words expressed or understood. Should it be necessary to indicate more than the verb implies, the ellipsis must be filled by a supplement. In this instance, the literal rendering without a supplement is deemed sufficient. See Rob. on παραδίδομι. The word is rendered uniformly in the Revision of this gospel. De Wette, "Johannes überliefert war;" Belg., "Joannes overgeleverd was;" S. Fr., "Jean eut été livré;" Iber., "despues de ser entregado Juan;" Vulg., "traditus est;" Beza, "traditus fuit." The rendering of Erasmus, "comprehensus esset Johannes," gave rise to that of Tyndale, "after John was taken." Hence the Genevan, "after John was committed to prison," and the E. V. The verb is rendered as above in (E. V.) Matt. 10 : 17, 19, 21; 24 : 9; Mark 13 : 9, 11. Rom. 8 : 32. 1 Cor. 15 : 24.

κ "draweth near;" ἤγγικεν. Pechy. So Luke 21 : 8 (E. V.), ὁ καιρὸς ἤγγικε, "the time draweth near." Jas. 5 : 8, ἡ παρουσία τοῦ Κυρίου ἤγγικε, (E. V.), "the coming of the Lord

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
at hand: repent ye and believe the gospel.	βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.	and believe the gospel. Now 16
16 Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.	¹⁶ Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμονα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἀλιεῖς· ¹⁷ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. ¹⁸ Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ. ¹⁹ Καὶ προβάς ἐκείθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.	as he "was walking by the sea of Galilee, he saw Simon, and Andrew, his brother, casting a net into the sea;" for they were "fishers. And Jesus said to 17 them, "Come after me, and I will make you "become fishers of men. And immediately they 18 left their nets and followed him. And "going on a little 19 further thence, he saw James, the son of Zebedee, and John, his brother, who also were in the ship, mending their nets. And immediately he called 20 them; and they left their father Zebedee in the ship with the hired servants, and went after him. And they went into Ca- 21 pernaum; and immediately "on the sabbath he entered into the synagogue and taught. And 22
20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.	²⁰ καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.	him. And they went into Ca- 21 pernaum; and immediately "on the sabbath he entered into the synagogue and taught. And 22
21 And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue and taught.	²¹ Καὶ εἰσπορεύονται εἰς Καπερναοῦμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε.	synagogue and taught. And 22
22 And they were astonished	²² καὶ ἐξεπλήσ-	

draweth nigh". The verb is usually rendered in the E. V., "to come near," or "nigh." The perfect is used for the present when an action commenced in past time and still continues. Trol., § 50., p. 132.

¹ "ye," which is placed after "repent" in the E. V., is unnecessary, as there is no emphasis which requires the nominative to be expressed, either in the Greek or English. The nominative is not inserted by Dick., Camp., Tyndale, Cran., Geneva, Pechy. Several instances of this kind occur in the E. V. of Mark, in all which the imperative has a nominative expressed, though there is no emphasis. As the idioms of the Greek and English are alike in such cases, I follow the text, and do not employ a nominative.

² "was walking;" περιπατῶν. Wakef., Sharpe, Dick. The participial construction is employed by Kend., Vulg., Mont., Beza, Castalio, Span., Iber., Belg.

³ A semicolon is placed after "sea" by Sharpe, A. Campbell, and De Wette. The connection of the clauses, "casting a net into the sea," and, "for they were fishers," is too intimate for the colon. Several versions include "for they were fishers" in a parenthesis, as the E. V. of 1611, Wesley, Geneva, and Rheims.

⁴ "fishers;" ἀλιεῖς. I have retained this word, and yet, I suggest the propriety of substituting "fishermen" for it, in all cases, in conformity with present usage. "Fishermen" is found in the E. V., Luke 5 : 2.

⁵ "come." For the omission of "ye" as the nominative, see v. 15, note 1.

⁶ "become." "To," the sign of the infinitive, is properly omitted after such verbs as *make*, *dare*, etc. Bullion's E. Gr., Rule 18., p. 110.

⁷ "going on;" προβάς. Kend., Pechy, Thom. So Matt. 4 : 21 (E. V.), προβάς, "going on." Rob., προβαίνω, "to go forward, to advance;" Vulg., Mont., Eras., Beza, Castal., "progressus;" Belg., "voortgegaan zijnde." Liddell says, "In composition with verbs, προ seems sometimes to be quite pleonastic, but it usually involves the notice of *on*, *forth*."

⁸ "the Sabbath;" τοῖς σάββασιν. So Luke 13 : 10. Wesley, Sharpe, Dick., Camp. S. Fr., "au sabbat;" De Wette, "am Sabbath." "Day" is superfluous. It is omitted in this construction (E. V.), Mark 2 : 27, 28. Luke 6 : 6; 13 : 15, etc., where σάββατον occurs.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
at his doctrine: for he taught them as one that had authority, and not as the scribes.	σοντο ἐπὶ τῇ διδασκῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. ²³ Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε, ²⁴ λέγων, Ἐα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. ²⁵ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.	they were astonished at his teaching, for he taught them as one having authority, and not as the scribes. And there was ²³ in their synagogue a man with an unclean spirit; and he cried out, saying, ²⁴ Ah! what have we to do with thee, ²⁵ Jesus of Nazareth? hast thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, ²⁵ Be silent, and come out of him.
23 And there was in their synagogue a man with an unclean spirit; and he cried out,	²⁶ Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.	And the unclean spirit ²⁶ convulsing him, and crying out with a loud voice, came out of him.
24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.	²⁷ καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας, Τί ἐστι τοῦτο; τίς ἡ διδασκῇ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις	And they were all amazed, ²⁷ so that they questioned among themselves, saying, What is this? what new teaching is this? for with authority he commandeth even the unclean
25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.		
26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.		
27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority com-		

* "teaching;" διδασκῇ. Kend., Pechy, Wesley, Sharpe, Wiclif. As "teaching" may signify either *the thing taught*, or *the manner of giving instruction*, it corresponds accurately with the Greek.

* "having authority;" ἐξουσίαν ἔχων. So (E. V.), Matt. 7 : 29. Pechy, Kend., Dick., Camp., Sharpe. S. Fr., "ayant autorité."

* "Ah!" Ἐα. Kend., G. Camp., Dick., Geneva. Wakef. ("Hah!") Eras., Beza, "Ah!" G. Fr. "Ah!" S. Fr., "Hah!" Span. "Ah!" Iber., "Ea!" Ital., "Oh!" De Wette, "Ha!" Rob. (ἔα), generic, *ah, aha*.

* "thou," before "Jesus," is superfluous. It was first employed by Wiclif, and copied by Tyndale and other early English Translators. It has not been used by Wesley, Pechy, Wakef., Dick., Sharpe, Thom., A. Campbell, or L. Tomson. The pronoun does not occur in Vulg., Eras., Beza, Castal., Luther, De Wette, G. Fr., S. Fr., Span., Iber., or Ital. See v. 29, note j.

* "Be silent;" Φιμώθητι. Kend., Pechy, Dick., Campbell, Thom. "To hold one's peace," is no longer employed in conversation or writing, unless in cases when there is an attempt to quote from the E. V.

* "convulsing him;" σπαράξαν αὐτόν. Pechy, Dick., Thomson, Campbell. Iber., "habiendolo agitado convulsivamente." The verb literally signifies, "to tear or lacerate," but here, and Luke 9 : 39, to throw into violent convulsions and spasms, such as accompany epilepsy, which are sometimes called *σπαραγμοί*, though usually *σπασμοί* by the Greek medical writers. See

Bloomf., N. T., *in loco*. Bretsch., "*distorqueo, concutio*. In N. T. non nisi de ægrotis, quorum membra a genio malo—vehementer distorquebantur." Rob., "in N. T., to convulse, to throw into spasms." "The root of the verb *σπάω* is used by medical writers to signify *causing convulsion* or *spasm*, and in the passive, *to be convulsed*," Liddell. The literal sense, to rend, is inconsistent with the parallel narrative, Luke 4 : 33-36, καὶ ῥίψαν αὐτόν τὸ δαμόνιον εἰς μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν—"he came out of him and hurt him not."

* "crying out;" κράξαν. Rob., κράζω. Bretsch., "*clamo, vociferor*." So (E. V.), 9 : 24; 10 : 47. Luke 4 : 41; 9 : 39, etc. The participial construction is most concise and harmonious. It has been adopted by Wakef., Wesley, Kend., Wiclif Rheims, S. Fr., Belg., Span., Iber.

* "so that;" ὥστε. Wesley, Wakef., Kend., Rob., E. V. of Mark 4 : 37. 2 Cor. 3 : 7. 1 Thess. 1 : 7. In this case, the particle has the force of *ita*.

* "What is this?" Τί ἐστι τοῦτο; Wakef., Kend., Wesley, Thom. Mont., Eras., Beza, "Quid est hoc?" Belg., "Wat is dit?" De Wette, "Was ist das?" G. Fr., "Qu'est ceci?" S. Fr., "Qu'est-ce que ceci?" Iber., "Qué es esto?" Ital., "Ch' è questo?"

* "teaching;" διδασκῇ. Sharpe, Wesley, Campbell, Pechy, Kend. See v. 22, note t.

* "he commandeth." This is the *natural* order. So Pechy, Kend., Wesley, Dick., Wakef., Sharpe, Thom., Campbell. So also in the E. V. of Luke 4 : 36, where the Greek text is the same.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
mandeth he even the unclean spirits, and they do obey him.	ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; ²⁸ Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ	spirits, and 'they obey him. And 'directly his fame spread ²⁸
28 And immediately his fame spread abroad throughout all the region round about Galilee.	εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.	abroad 'through the 'whole 'surrounding region of Galilee.
29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.	²⁹ Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.	And immediately, when they ²⁹ 'came out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.	³⁰ ἡ δὲ πενθερὰ Σίμονος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. ³¹ καὶ προσελθὼν ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς. ³² Ὁψίας δὲ γενομένης, ὅτε ἔδυν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους. ³³ καὶ ἡ πόλις ὅλη ἐπισυνεγμένη ἦν πρὸς τὴν θύραν. ³⁴ καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ	in-law lay sick 'with a fever; and 'immediately they tell him of her. And he came and took ³¹ her by the hand, and lifted her up; and immediately the fever left her, and she ministered to them. And 'evening having ³² come, when the sun 'set, they brought to him all the sick and 'the demoniacs. And the 'whole ³³ city was gathered together at the door. And he healed many ³⁴ who were sick 'with 'various diseases, and cast out many 'de-

* "they obey." The auxiliary "do" should not be employed, as there is no *emphasis* in the text. So Wesley, Kend., Campbell, Dick., Pechy, Wakef.

† "directly;" *εὐθὺς*. Although this adverb, like *εὐθέως*, may be rendered "immediately," still, as *εὐθέως* occurs at the beginning of the next verse, our idiom demands a diversity as to *form* in rendering similar to that of the text. Wesley, Wakef., Dick., and G. Camp. have *distinguished* these words in their versions. "Directly" is now more generally used than "straightway."

‡ "through;" *εἰς*. Kend., A. Camp., Dick., Thom., Pechy. As an alternative rendering, "into." So Wesley, Wakef.

§ "The whole;" *ὅλην*. Pechy, Sharpe. Eras., Beza, "totum." Rob. and Liddell, *ὅλος*.

|| "surrounding region;" *περίχωρον*. Kend. Bretsch. (*in verbo*), "circumjacens, finitimus." "About" is a tautology.

¶ "came out;" *ἐξελθόντες*. Sharpe. The use of this auxiliary "to be" with *intransitive verbs*, is a violation of the English idiom, however common it may be in the E. V. and in some writers of the seventeenth century. It is an idiom borrowed from the French. Wherever an auxiliary is required with this class of verbs, "have" should be employed. I have corrected this form in most cases. See Webster's Dict., *Introd.*, p. lv.

• "mother-in-law;" *πενθερά*. Kend., Dick., Thom. So E. V., Matt. 10 : 35. Luke 12 : 53

1 "with." In such constructions, "with" should be used in place of "of." Kend., Wakef., Thom.

• "immediately;" *εὐθέως*. See v. 10, note c.

• "evening having come;" *ὀψίας γενομένης*. There is an *un necessary variety* in rendering this phrase in the E. V., such as, "when it was evening," "in the evening," "when the evening had arrived." The above rendering has been *uniformly* given in this Revision. It is deemed accurate. In the phrase, *γενομένου σαββάτου*, the participle receives the same rendering, in this Revision. See ch. 6 : 21, note.

• "set;" *ἔδυν*. This is literal, as a rendering of the aorist "did" is superfluous and inaccurate, as it conveys the idea of *emphasis*. So Sharpe, Pechy.

• "the demoniacs." Kend., Campbell, Sharpe, Pechy. As the word "demon" is *transferred* whenever it occurs, for the reasons assigned v. 34, note t, τοὺς δαιμονιζομένους is properly represented by "the demoniacs."

• "whole;" *ὅλη*. Kend., Pechy, Sharpe, Campbell, Dick., Wakef. Mont., Eras., Beza, Castalio, "tota;" Iber., "toda." Rob., Liddell.

• "with." See v. 30, note l. Wakef., Camp.

• "various;" *ποικίλαις*. Wakef., Pechy, Kend., Dick., Rob.

• "demons;" *δαιμόνια*. Wakef. Campbell, Dick., Sharpe,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not the devils to speak, because they knew him.	ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.	mons, and he did not suffer the demons to speak, because they knew him.
35 And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.	³⁵ Καὶ πρῶτ' ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσήυχετο.	And in the morn- ³⁵ ing, rising up "while it was quite dark, he went out and departed into a solitary place, and there prayed.
36 And Simon, and they that were with him, followed after him.	³⁶ καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.	And Simon ³⁶ and "those with him, followed after him.
37 And when they had found him, they said unto him, All men seek for thee.	³⁷ καὶ εὐρόντες αὐτόν, λέγουσιν αὐτῷ, "Ὅτι πάντες ζητοῦσί σε.	And when they ³⁷ had found him, "they say to him, "All are seeking thee.
38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.	³⁸ Καὶ λέγει αὐτοῖς, "Αἰσιν εἰς τὰς ἐχόμενας κωμοπόλεις, ἵνα κακεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.	And "he ³⁸ saith to them, Let us go into the next towns, that I may preach there also; "for "I have come forth ³⁸ "for this.
39 And he preached in their synagogues throughout all Galilee, and cast out devils.	³⁹ Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλον.	And he preach- ³⁹ ed in their synagogues "through "the whole of Galilee, and cast out demons.
40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.	⁴⁰ Καὶ ἔρχεται πρὸς αὐτόν λεπρὸς, παρακαλῶν αὐτόν καὶ γονυπετῶν αὐτόν, καὶ λέγων αὐτῷ, "Ὅτι, εἰάν θέλῃς, δύνασαι με καθαρίσαι.	"And a leper ⁴⁰ cometh to him, beseeching him, and "kneeling to him, and saying to him, If thou wilt, thou canst ⁴⁰ "cleanse me.
41 And Jesus, moved with com-	⁴¹ Ὁ δὲ Ἰησοῦς	And Jesus ⁴¹

Thom. S. Fr., "demons;" Span. and Iber., "demonios." There is no difference of *signification* between δαίμων and δαιμόνιον. These words are applied to a class of "unclean spirits," who are the servants of Satan. See Luke 8 : 29, 30. Matt. 9 : 34; 12 : 24. Mark 3 : 22-26. Διάβολος, when it refers to spiritual existence, is applied, in the singular, to Satan κατ' ἐξοχήν. There are many "demons," yet but one "Devil." As we have no single term which is the equivalent of "demon," we are obliged to *transfer*, when we can not *translate*. See G. Campbell's Prelim. Dissertations VI., Part. I., where these words are fully examined. The two words I have rendered uniformly by "demon."

" "while it was quite dark;" ἔννυχον λίαν (= κατὰ ἔννυχον χρόνον). Wakef., "very dark;" Bretsch., "tempore matutina, multa adhuc nocte;" Fritz., "mane, multa adhuc nocte;" S. Fr., "comme il faisait fort obscur."

" "those with him;" οἱ μετ' αὐτοῦ. Kend., Dick. "Were" is superfluous.

" "they say;" λέγουσιν. Wakef., Pechy. Mont., Eras., Beza, Castalio, "dicunt;" Span., "dicen."

" "All are seeking thee;" Πάντες ζητοῦσί σε. Wakef., Pechy, Kend. S. Fr., "tous te cherchent;" De Wette, "Alle suchen dich." "For" is superfluous.

" "he saith;" λέγει. Sharpe, Wesley, Kend., Wakef., Thom. S. Fr., "il dit;" De Wette, "er sagt."

" A semicolon is placed after "also" by Sharpe, Camp., Dick., Thom.

" "I have come forth;" ἐξελήλυθα. Dick. Eras. and Fritzsche, "egressus sum;" Beza, "sum egressus;" Castalio, "profectus sum." The use of the auxiliary "to be" is incorrect. See v. 29, note j.

" "for this;" εἰς τοῦτο. Kend. Vulg., Mont., Beza, "ad hoc;" S. Fr., "pour cela;" Iber., "para eso." This arrangement is adopted, as the *natural one*, in English.

" "through;" εἰς. See v. 28, note g.

" "the whole of Galilee;" ὅλην. Pechy. So (E. V.) Matt. 26 : 13. Mark 8 : 36; 14 : 9; 15 : 33. Luke 8 : 39. 1 John 5 : 19. Eras., Beza, "in tota Galilæa;" Castal., "per totam Galileam."

" "And a leper." This arrangement is deemed preferable to that of the E. V. as more simple and concise, especially as the verb of which "leper" is the agent, is rendered literally in the present. So Wakef., Camp., Kend.

" "cometh;" ἔρχεται. Sharpe, Pechy, Wakef. De Wette, "kommt." Although the present, especially in Hellenistic, sometimes is used *aoristically*, yet, where the *literal* rendering affords a good sense, it seems advisable to translate it by the English present.

" "kneeling to him;" γονυπετῶν αὐτόν. Wakef., Sharpe, Kend., Wiclif, "kneeled." "Down" is superfluous. It is omitted in (E. V.) Mark 10 : 17, where the text is γονυπετήσας αὐτόν. There is nothing corresponding to "down" in Vulg., Mont., Eras., Beza, Castalio, S. Fr., Span., Iber., Belg.

" "cleanse;" καθαρίσαι. Kend., Dick., Thom. So this verb

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
passion, put forth <i>his</i> hand, and touched him, and saith unto him, I will; be thou clean.	σπλαγχνισθεῖς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθαρῖσθῃ. ⁴² Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. ³¹ Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτὸν, ⁴⁴ καὶ λέγει αὐτῷ, Ὅρα, μηδενὶ μηδὲν εἰπῆς· ἀλλ' ὕπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαιρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. ⁴⁵ Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.	moved with compassion, stretched out <i>his</i> hand and touched him, and saith to him, I will; be cleansed. And 'as he spoke, ⁴² immediately the leprosy departed from him and he was cleansed. And he strictly charged ⁴³ him, and immediately sent him away: and saith to him, See ⁴⁴ that thou say 'nothing to any one; but go show thyself to the priest and offer 'on account of thy cleansing, 'what Moses commanded, for a testimony to them. But he went out, and ⁴⁵ began to publish it much, and to blaze abroad the matter, so that 'Jesus could 'no longer openly enter 'into a city, but was without in desert places: and they came to him from every quarter.

is rendered v. 42. As "to cleanse" is "to make clean," the more concise form is adopted.

¹ "as he spoke;" *εἰπόντος αὐτοῦ*. Sharpe, Kend.

¹ "he strictly charged;" *ἐμβριμησάμενος*. Kend., Rob. (*in verbo*), Bloomf. (N. T.), Trollope (*Analecta*). "Straitly" is obsolete.

¹ "(nothing)—to any one;" *μηδενὶ*. Kend., Thom. S. Fr. ("rien)—à personne."

¹ "go;" *ὑπάγε*. Wesley, Dick., Wakef., Sharpe, Campbell, Thom., Pechy. "To go one's way," is obsolete. In the E. V. this verb in the imperative is often rendered simply by "go," as in Matt. 5 : 41; 9 : 6; 18 : 15; 19 : 21; 20 : 4. Rev. 10 : 8.

¹ "on account of thy cleansing;" *περὶ τοῦ καθαιρισμοῦ σου*. Castalio, "ob tui purgationem;" S. Fr., "au sujet de ta purification;" Iber., "con respecto á tu limpia." Rob. on the use of *περὶ* with the genitive (2), remarks that it is employed when the genitive indicates the *ground, motive, or occasion* of the action, i. e., *on account of, because of*. "For," in this instance, is ambiguous. Common readers often suppose that the offering was enjoined to effect a *complete cleansing*, instead of being a testimony that the sufferer was *already healed*.

¹ "what;" *ἃ*. Wakef., Kend., Wesley. De Wette, "was;" S. Fr., "ce que;" Span. and Iber., "lo que." Notwithstanding

the plural form of *ἃ*, it evidently refers to τὸ δῶρον (*the gift, offering*). Comp. Matt. 8 : 4, *προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωϋσῆς*.

¹ "Jesus." Wakef. As Ἰησοῦς is not expressed in the text, although it is understood, in αὐτὸν, "Jesus" should be *italicized*. Sharpe, Wesley, and Pechy have inserted "he." But as the reference to Christ is beyond a doubt, the above supplement is correct. De Wette, "er;" Iber., "[Jesus]" (bracketed, as a supplement); Belg., "hij."

¹ "no longer;" *μηκέτι*. Kend., Campbell, Thom., Rob. So (E. V.), 1 Thess. 3 : 1, 5. 1 Tim. 5 : 23. 1 Pet. 4 : 2.

¹ "into a city;" *εἰς πόλιν*. Pechy, Thom., Sharpe, Q ("a town"); De Wette, "in eine Stadt;" Fritz, "inire oppida." From the fact that Christ "preached (v. 39) in their synagogues throughout all Galilee" (comp. Matt. 4 : 23-25), and from the parallel Luke 4 : 44, where the healing of the leper is said to have occurred ἐν μιᾷ τῶν πόλεων, "in one of the cities," i. e., of Galilee, it seems clear that it was not at Capernaum, where Christ had been before he commenced his mission through Galilee. Hence, there is no reason to suppose that the article is omitted before πόλιν, because the context renders that noun *definite*, and that Capernaum is indicated. Probably the early English translators inserted the article, because Capernaum is noticed in ch. 2 : 1.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. II.	CHAP. II.	CHAP. II.
AND again he entered into Capernaum, after <i>some</i> days; and it was noised that he was in the house.	<i>Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἡκούσθη ὅτι εἰς οἶκόν ἐστι·</i> ² <i>καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.</i> ³ <i>Καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.</i> ⁴ <i>καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν</i>	AND again he entered into ¹ Capernaum, after <i>some</i> days; and "it was heard that he was in the house. And immediately ² many ^b were assembled, "so that "even "the place before the door could "no longer "contain them: and ^b he spoke the word to them. And they come to ³ him bringing "a paralytic, "carried ^b by four. And "as they ⁴ could not "come near him "on account of "the crowd, "they un-

^a "it was heard;" ἡκούσθη. Wesley, Wakef., Pechy. Belg., "het werd gehoord;" Vulg., Mont., Beza, Eras., Fritz., "audium est;" S. Fr., "on ouï dire." Heb. N. T., שמעו. The verb is used impersonally, or as equivalent to ἡ ἀκοή ἡκούσθη, as in John 9 : 32, οὐκ ἡκούσθη, and may be rendered, "they heard." (Kend.) Though less literal, this phrase would accord better with our idiom. It is, therefore, recommended as an alternative rendering. Syr., *سمعت*.

^b "were assembled;" συνήχθησαν. Kend., Wakef. So (E. V.) Matt. 26 : 57; 28 : 12. Acts 4 : 31; 11 : 26.

^c "so that;" ὥστε. Rob. This is a common rendering in the E. V.

^d "(not) even;" μηδὲ. Wakef., Dick., Thom., Rob. (in verbo). Iber., "(ni) aun."

^e "the place;" τὰ (μερῇ subauditur). De Wette, "der Platz;" Fritz., "locus;" S. Fr., "l'espace." Τὰ refers to the πρόθυρον, the Latin vestibulum. "Locus ante januam domus vacuus, per quem a via aditus accessusque ad aedes est." Aulus Gellius, quoted by Liddell. Bloomf. (in loco), "The sense of the passage is, 'so that there was no longer space for them in the vestibule' [much less in the house itself]."

^f "even—no longer;" μηκέτι—μηδὲ. Fritz., "non amplius ne." Μηδὲ alone in the middle of a sentence, is equivalent to "not even" (Rob.); but as there is a double negative, the above rendering in which the negative of μηκέτι is retained, presents the thought of the text. Pechy has, "not even—any longer."

^g "contain;" χωρεῖν. Wakef., Thom., Q. Rob. (in loco); S. Fr., "contenir." So (E. V.) John 2 : 6; 21 : 25.

^h "he spoke;" ἐλάλει. Kend., Pechy, Wesley. Vulg., Beza, "loquebatur;" Span. and Iber., "hablaba."

ⁱ "a paralytic;" παραλυτικόν. Wesley, Kend., Campbell, Pechy. Span. and Iber., "un paralítico." As this word is in

common use, it is preferable to the *periphrasis* of the E. V. This rendering should be uniform.

¹ "carried;" αἰρόμενον. Kend., Pechy, Campbell, Rob., Greenf. (αἶρω). So (E. V.) John 5 : 10.

^k "by;" ὑπὸ. See ch. 1 : 5, note m.

¹ "as." Pechy, Wakef. S. Fr., "comme;" Span., "como;" Ital., "come." Butt., § 144 : 1. (The particle is used) "instead of a minor clause, with a conjunction, e. g., as, because, after that, if, etc." Kühner, § 312 : 1.

^m "come near;" προσεγγίσει. Kend., Sharpe, Wakef. "Near" is preferred to "nigh," as more common and euphonous.

ⁿ "on account of;" διὰ (cum accus.). Rob. "For," in this sense, is nearly obsolete.

^o "the crowd;" τὸν ὄχλον. Kend., Wesley, Sharpe, Dick., Campbell. Vulg., Beza, Eras., "turba;" S. Fr., "la foule;" Span. and Iber., "gentio;" Liddell, "a throng of people, an irregular crowd." A special sense of this word is that of the populace, *turba*, as opposed to *δῆμος* (the people). De Wette, "wegen des Volkes." I render this word *uniformly* by "crowd." There is no instance in which that word is not the proper equivalent, at least, in this gospel. It is thus distinguished from "multitude" (πληθος), and "people" (δῆμος and λαός).

^p "they unroofed;" ἀπεστέγασαν τὴν στέγην. Rob., Liddell (ἀπεστεγάζω). "To uncover the roof," implies that something which covered the roof was removed. Fritz., comparing this passage with the parallel Luke 5 : 18, arrives at the following judicious result, "*Sustulment tectum ibi, ubi erat, eo ipso loco effodisse bajalos tegulas, cui Jesum scirent subjectum.*" In a few words, the roof was flat, the house being covered with tiles, and these overspread with a cement. The *unroofing* consisted in removing a portion of this covering by *digging through* it, or *digging out* the tiles and cement (ἐξορύσσας), and thus making an opening, through which the bearers could lower the paralytic.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.	στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. ⁵ ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.	roofed ^a the place where he was; and ^a digging through, they let down ^a the couch on which ^a the paralytic lay. And Jesus ^a seeing their faith, ^a saith to the paralytic, ^a Child, thy sins are forgiven thee. But there were ⁶
5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.	⁶ Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, ⁷ Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἷς, ὁ Θεός; ⁸ Καὶ εὐθέως ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ⁹ τί ἐστὶν	⁶ ^a some of the scribes sitting there, and reasoning in their hearts, Why doth this <i>man</i> thus ^a utter ^a revilings? Who can ⁷ forgive sins ^a but one, <i>even</i> God? And immediately, when ⁸ Jesus perceived in his spirit that they ^b thus reasoned within themselves, he said to them, ^c Why do ye reason these things in your hearts? ^d Which is ⁹

^a "the place." This supplement is necessary to complete the sentence. So Beza has the supplement *loci*. S. Fr., "de lieu."

^r "digging through;" ἐξορύξαντες. Greenf., Bretsch. (*in loco*), "perforantes;" Eras., "perfosso tecto;" Beza, "eoque perfosso." The supplement of the E. V., "it," is dropped as unnecessary.

^s "the couch;" τὸν κράββατον. Wesley, Pechy, Wakef., Campbell, Newcome, Dick., Thomson. Rob., Bretsch., "lectus villior et humilior, unum tantum hominem capiens." So in all cases. The rendering is uniform, in this Revision.

^t See v. 3, note i.

^u "seeing;" ἰδὼν. Wesley, Sharpe, Pechy, Kend. S. Fr., "voyant."

^v "saith;" λέγει. Pechy, Wakef., Sharpe.

^w "Child;" τέκνον. Wakef., Pechy. De Wette, "Kind;" S. Fr., "mon enfant." There is not the slightest necessity for departing from the *literal* signification of this word. See Liddell.

^x "some;" τινες. Wakef., Kend., Dick., Rob. So often in E. V.

^y "utter;" λαλεῖ. So 2 Cor. 12 : 4, E. V. Our idiom demands that the Greek verb should be thus rendered before a complement, such as "revilings." So Rev. 10 : 3, 4. "Utter" often occurs in the E. V. as synonymous with "speak." Job 8 : 10. Ps. 106 : 2; 119 : 171. Prov. 14 : 5. Isa. 32 : 6. The sense of λαλέω is often modified by the adjuncts. Rob.

^z "revilings;" βλασφημίας. De Wette, "Lästerungen." This word and its cognate verb have acquired in modern usage, a sense which does not accord with biblical usage. Hence, it should be translated. It has been made, in ecclesiastical use, to comprehend all kinds of irreverence toward God or his truth, wrong

opinions, mistaken views, and interpretations of the Scriptures, and has been used as a convenient missile by angry *polemics*. Linwood, as quoted by Webster, gives the following *ecclesiastical* definition: "*Blasphemy* is an injury offered to God, by denying that which is due and belonging to him, or attributing to him that which is not agreeable to his nature." See Rob. on this word, and ch. 3 : 28, note. See also G. Campbell's Preliminary Dissertations to Four Gospels.

^a "but one, *even* God?" εἰ μὴ εἷς, ὁ Θεός; Pechy. Fritz., "nisi unus, nempe Deus." There is much difference in the punctuation of this sentence in different copies of the Text. Recept. Erasmus, Leusden, Mill (as reprinted in Bagster's Polymicrian Text), Wilson (Gr. Test., Philad., 1831), Robinson (Harmony), and Bloomfield (N. T.), have no comma after εἷς. In the critical Editions, the comma is omitted by Knapp and Tittmann, and inserted by Scholz. If the comma is disregarded, then the rendering of this passage in the E. V. gives the true sense. I follow Bagster's punctuation and, therefore, render as above. In the parallel passage Matt. 19 : 17, Bloomfield inserts the comma. So in his text of Mark 10 : 17, where this phrase is repeated.

^b "thus;" οὕτως. Wakef., Sharpe, Dick., Thom. So in v. 7.

^c "Why do ye reason;" Τί—διαλογίζεσθε. Campbell, Pechy. The construction should harmonize with that of v. 7, "Why doth this *man*," etc. Usage fully sanctions "do" in interrogative sentences.

^d "Which is easier;" Τί ἐστὶν εὐκοπώτερον. Wakef., Dick., Kend. De Wette, "Was ist leichter;" Belg., "Wat is ligtelijker;" S. Fr., "Qu'est-ce qui est le plus facile;" Vulg., Mont., "quid est facilius." "Whether," as used here in the E. V., is obsolete.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
to the sick of the palsy, <i>Thy</i> sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?	εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφείωνταί σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείραι, καὶ ἅρῶν σου τὸν κράββατον, καὶ περιπάτει;	easier, to say to the paralytic, 'Thy sins are forgiven thee; or to say, 'Rise, and take up thy
10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)	10 ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιεῖναι ἐπὶ τῆς γῆς ἁμαρτίας, (λέγει τῷ παραλυτικῷ,) 11 Σοὶ λέγω, ἔγεραι, καὶ ἅρῶν τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου.	couch and walk? But that ye 10 may know that the Son of man hath "power on earth to forgive sins (he saith to the paralytic), I say to thee, "Rise, and take 11
11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.	12 Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, Ὅτι οὐδέποτε οὕτως εἶδομεν.	up thy couch, and "go into thy house. And immediately he 12 rose, 'and taking up the couch, went forth before 'them all, 'so that they were all amazed, and glorified God, saying, We never saw
12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it thus. And he went	13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἦρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 14 Καὶ παράγων εἶδε Λευὶν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολουθεῖ μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	13 forth again by the sea-side and all the crowd came to him, and he taught them. And as 'he 14 passed along, he saw Levi, the son of Alpheus, sitting at 'the tax-office, and said to him, Follow me. And he rose and fol-
13 And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.		
14 And as he passed by, he saw Levi the son of Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.		

* "Thy sins;" *Αἱ ἁμαρτίαι*. As the article is used here in place of the possessive pronoun, it would not seem necessary to italicize it, as a supplement. See Kühner, § 244. 4. Crosby, Greek Gram., § 482.

† "Rise." As a genera. rule, "rise" is preferable to "arise." It accords with our present *usus loquendi*.

‡ or, authority. So Wesley and Wakef.

§ "Rise," "arise" is now restricted to poetry. It is deemed best to follow the modern orthography, in most cases.

|| "go;" *ὑπάγε*. Kend., Wesley, Wakef. See ch. 1 : 44, note 1.

¶ "And taking up;" καὶ ἄρας. Wesley, Dick., "and taking;" Thom., "and having taken;" S. Fr., "et ayant pris." By preserving the participial construction, καὶ has its proper place, and accuracy and literalness are secured.

|| "them all;" ἐναντίον πάντων. Wakef. This pronoun is really supplementary, and should be italicized. It was taken from the parallel Luke 5 : 25, where it is found in the text, ἐνώπιον αὐτῶν. Vulg., Mont., Beza, "coram omnibus;" S. Fr.,

"devant tous;" Belg., "in aller tegenwoordigheid;" Iber., "delante de todos [ellos]."

* "so that;" ὥστε. Wesley, Kend., Dick., Sharpe, Rheims, Vulg., Mont., "ita ut;" Iber., "asi que." Rob. (*in loco*.) Bretschneider, ὥστε, "In media oratione, et ubi pendet ab antecedentibus, est conjunctio eventum indicans: ut, ita ut." So (E. V.) Matt. 8 : 28; 13 : 2, 32. Mark 3 : 20; 4 : 1; 15 : 5, etc.

1 "it." This word is a supplement, and should be italicized.

|| "thus;" οὕτως. Kend., Pechy, Wesley, Rob. (E. V.) Matt. 26 : 54. Luke 1 : 25; 2 : 48. John 4 : 6.

¶ "he passed along;" παράγων. Kend., Campbell, Dick. use the participial construction, "passing along." Rob. (παράγω), Intransitive, "to pass along, to pass by." Bretschneider, "prætereo."

• "the tax-office;" τὸ τελώνιον. Sharpe, Dick. As this word is derived from τέλος which is generic, and applicable to any impost, like our word "tax," it may be properly rendered by "tax-office." Imposts, or taxes of all kinds were collected by the τελῶναι, the Roman publicani. "Toll-office," or "custom-house," are too limited in their significations.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.	15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ.	lowed him. And it came to 15 pass, that as ^p he ^r eclined at table in his house, many ^t ax-gatherers and sinners ^a lso ^r eclined with Jesus and his disciples, for they were many, and they followed him. And when 16
16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?	16 καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;	the scribes and ^t he Pharisees saw him ^e ating with ^t he tax-gatherers and sinners, they said to his disciples, Why <i>is it</i> that he eateth and drinketh with ^t he tax-gatherers and sinners? ^r And Jesus hearing <i>it</i> , saith to 17
17 When Jesus heard <i>it</i> , he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.	17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.	^t hem, ^t Those who are well, have no need of ^a a physician, but those who are sick. I came not to call the righteous, but sinners. ^b And 18
18 And the disciples of John, and of the Pharisees, used to fast:	18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρι-	the disciples of John and ^t he Pharisees, used to fast; and they

^p "he;" αὐτόν. The reference of the pronoun to Jesus is not as *clear* as in ch. 1 : 45 (see note in this verse), hence I prefer a literal translation. So Pechy, Sharpe. Vulg., Eras., Mont. have the pronoun (expressed or understood), while Beza and Castalio have introduced Jesus. Should it be deemed best to employ it in the Revision, I advise that it should be *italicized*.

^r "reclined at table;" κατακεῖσθαι. Kend., Q., "reclined at meat;" Rob. (*in loco*), "to recline at table;" Bretsch. (*in verbo*), "[Dicitur] de accumbentibus mensæ, accumbo;" De Wette, "zu Tische niederlegte;" Eras., Beza, "accumulator;" Iber., "secoestado [a la mesa]." Ἀνάκειμαι has the same signification, when applied to the act of taking food. See Rob. on this last word. I suggest, as an alternative rendering of these two words, "recline to eat." I deem this, to say *the least*, fully equal for *accuracy*, with "recline at table," while it is more concise and harmonious.

^t "tax-gatherers;" τελῶναι. Rob., Sharpe, Wakef. Most late translators have felt the necessity of employing an equivalent for the Greek, more familiar than the Latin "publicani," which, although introduced into the earlier English versions, has failed to become *naturalized* in our language. See v. 14, note o. This word has been rendered *uniformly*.

^a "also." This position of the word is demanded by our *usus loquendi*. So Kendrick.

^e "reclined with;" συνάκειντο. Rob., Q., Kend. De Wette, "legten sich." See note q. It is not deemed necessary to repeat "at table," as it occurs in this verse.

^t "the Pharisees;" οἱ Φαρισαῖοι. The article should be

retained for greater accuracy. So Wakef., Dick., G. Camp. S. Fr., "les pharisiens;" Iber., "los Fariseos;" Belg., "de Phari-zees."

^e "eating;" ἐσθίοντα. Wesley, Wakef., Sharpe, Kend., Thom. Beza, "edentem."

^w "the tax-gatherers;" τῶν τελωνῶν. The article should not be omitted here, as τελωνῶν belongs to πολλοὶ τελῶναι in v. 15. It is retained by Sharpe, Belg., De Wette, S. Fr., Span., Iber. Dick. uses the demonstrative, "these."

^x See last note.

^r "And Jesus hearing;" Καὶ ἀκούσας ὁ Ἰησοῦς. Wesley, Kend., Wakef. S. Fr., "Et Jésus ayant entendu;" Belg., "Ende Jesus hoorende;" Span., "oyendo Jesus."

^t "Those who are well;" οἱ ἰσχύοντες. Kend., Wakef., Rob., Greenf. "Whole," in this sense, is obsolete.

^a "a physician;" ἰατροῦ. Kend., Wesley, Pechy, Wakef., Campbell, Sharpe, Dick., Thom. S. Fr., "de médecin;" Iber., "de médecin." The definite article is unwarranted by the text.

^b εἰς μετάνοιαν in the Textus Receptus was probably taken from Luke 5 : 31. It is rejected by Griesbach, Scholz, Lachmann, Knapp, Tischend., Fritz, Bloomf., and bracketed by Tittmann. Bloomf. says: "These words are wanting in many of the best MSS., in nearly all the versions, and in some Fathers."

^e "the Pharisees." Instead of οἱ τῶν Φαρισαίων—the reading of the Text. Recept.—Griesb., Scholz, Lachmann, Tischend., Tittmann, Knapp, and Fritz. have οἱ Φαρισαῖοι. This is recognized by the Vulgate. It is probably the genuine reading. It is followed by Sharpe, Dick., Wesley, Pechy, Penn.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?	σαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; ¹⁹ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον μεθ' ἐαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν. ²⁰ ἔλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.	come, and say to him, Why do the disciples of John and ^d those of the Pharisees fast, but thy disciples fast not? And Jesus ¹⁹ said to them, Can ^e the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they can not fast. But the days will come ²⁰ when the bridegroom ^f will be taken away from them, and then they ^g will fast in those days.
21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.	²¹ καὶ οὐδεὶς ἐπὶ βλήμα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. ²² καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἄσκοι ἀπολοῦνται· ἀλλὰ οἶνον	^b And no one seweth a piece ⁱ of ²¹ undressed cloth on an old garment; else the new piece which filled it up, taketh away from the old and ^j a worse rent is made. ^k And no one putteth ²² new wine into old bottles; else the new wine doth burst the bottles and the wine ^l is spilt, and the bottles ^m will be ruined:

^d "those;" οἱ. Campbell, Dick., Pechy. The sentence is imperfect if οἱ is disregarded. If the ellipsis is supplied, the sentence is, οἱ μαθηταί. "Those" may be properly substituted for "the disciples," as that expression occurs before the conjunction. S. Fr., "ceux des pharisiens;" Iber., "los de los Fariseos."

^e the sons;" οἱ υἱοί. Kend. Vulg., Mont., Eras., Beza, "filii." The υἱοὶ τοῦ νυμφῶνος were the same with the φίλοι τοῦ νυμφίου. If the idiom which is found here, should be disregarded, we might say, with some late translators, "companions of the bridegroom;" this, however, is a paraphrase.

^f "will be taken away;" ἀπαρθῇ. As this is the language of prediction, "will" is the proper auxiliary for the future. Sharpe, Kend.

^g "will fast;" νηστεύουσιν. Pechy, Q., Kend., Sharpe, Thom., Wakef. See last note.

^h "And no one;" Καὶ οὐδεὶς. Pechy, Dick., Kend. Mont., Eras., "et nemo;" De Wette, "Und niemand." There is not sufficient authority for dropping καὶ from the text, as has been done by some critics. On this omission Fritz. remarks: "Perperam, nam copulâ hoc loco opus est." The position of "also" in the E. V. presents a thought which is not found in the text. The force of καὶ here, is "furthermore." The E. V. renders καὶ

οὐδεὶς at the commencement of v. 22 by "and no man." Tyndale and Geneva give the conjunction its proper place, "Also no man." Οὐδεὶς, when standing alone, may be rendered "no one," in almost all cases, or with a negative, "any one." See Rob., Liddell, and Bretsch. on this word.

ⁱ "of undressed cloth;" ῥάκους ἀγνάφου. Q., Pechy, Thom., Dick., Campbell. Bretsch., "fullonem nondum expertus;" Vulg., "rudis;" Beza, "impexum," Belg., "ongevold" (unfulfilled); De Wette, "ungewalktes."

^j "a worse rent is made;" χεῖρον σχίσμα γίνεται. Pechy, Dick., Bloomf. (Annot.) In the nature of things, the former rent is supposed to exist no longer, when the "old cloth" is mended. As σχίσμα is anarthrous, the above rendering is appropriate.

^k "And no one;" Καὶ οὐδεὶς. Thom., Dick., Wakef., Sharpe. De Wette, "Und niemand;" S. Fr., "et personne ne." See v. 21, note h.

^l "is spilt." This preterite of "spill" is used as it harmonizes with the pronunciation and is equally correct with "spilled." So (E. V.) 2 Sam. 14 : 14, "as water spilt on the ground."

^m "will be ruined;" ἀπολοῦνται. Liddell, Bretsch. "Ruin," as a verb, occurs in the E. V., Isa. 3 : 8. "Marred" is obsolete.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
wine must be put into new bottles.	νέον εἰς ἀσκούς καινοὺς βλητέον.	but new wine must be put into new bottles. And it came to ²³
²³ And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.	²³ Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχνας. ²⁴ καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν, ὃ οὐκ ἔξεστι; ²⁵ Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαβὶδ, ὅτε χρεῖαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; ²⁶ πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;	pass, that he went *through the fields of grain on *the sabbath, and his disciples began, as they went, to pluck the *ears of grain. And the Pharisees said ²⁴ to him, *Behold, why *are they doing *on the sabbath that which is not lawful? And he ²⁵ said to them, Have ye never read what David did, when he had need, and *was hungry, he and those with him? how he went ²⁶ into the house of God, in the days of Abiathar the high priest, and *ate *the show-bread, which it is not lawful *for any to eat, *except the priests, and gave also to those who were with him? And he said to them, ²⁷ The Sabbath was made for man,† not man for the Sab-
²⁴ And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?		
²⁵ And he said unto them, Have ye never read what David did when he had need, and was an hungered, he and they that were with him?		
²⁶ How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?		
²⁷ And he said unto them, The	²⁷ Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο,	

* "through the fields of grain;" διὰ τῶν σπορίμων. Kend., Dick., "grain-fields." The literal sense of this adjective is "sown," hence sometimes "fit for sowing;" γῆ σπόριμα, "seed-land." Like the Latin "sata," it is also used for the crops growing in the fields, *segetes*. Bretsch., "agri consiti, segetes." Here it refers to the crops, the grain standing in the fields. As it is obviously *generic*, it is properly rendered by "grain," or "fields of grain." "Grain" being the name of the edible portions of certain plants, which constitute the chief food of man and beast, as wheat, rye, barley, maize, and oats. See Webster on "Grain."

• "the Sabbath;" τοῖς σάββασιν. Kend., Pechy, Sharpe, Dick., Campbell. So in v. 27, 28, where τὸ σάββατον is properly rendered by "Sabbath." S. Fr., "un sabbat." See ch. 1:21, note s. Syriac, ܣܒܒܬܐ.

† "ears of grain;" στάχνας. Rob., Kend., Dick. See note n on this verse.

‡ "Behold!" Ἴδε. This imperative has passed over into a hortative particle, lo! behold! Rob. Several late translators render it as an imperative "see," or "look." To present what I deem the proper force of the word, an exclamation point is placed after it. Vulg., Montanus, Beza, Eras., "Ecce!" Iber., "Mira!"

• "are they doing;" ποιοῦσιν. The Eng. progressive form of the present is most accurate. It is also our mode of expressing present continued action. So Wakef., Dick.

* "on the Sabbath." See v. 23, note o. Kend., Dick., Wesley, Wakef., Sharpe. S. Fr., "au sabbat;" Syr. ܣܒܒܬܐ.

† "was hungry;" ἐπείνασεν. Wesley, Kend. So Mark 11:12. "Was an hungered" is obsolete.

‡ "ate;" ἔφαγεν. Wesley, Kend., Thom., Sharpe, Wakef. There is no emphasis, which demands the word "did."

‡ "show-bread." This orthography is demanded by the correct mode of writing the verb of which it is a derivate, and it harmonizes with the pronunciation. So Wesley, Webster, "show-bread."

• "for any." This supplement is necessary to complete the sentence. If no supplement is used, then an entire change in the structure of the sentence is necessary, such as, "which none were allowed to eat, except the priests." The phraseology of the E. V. violates the propriety of our language. So Wesley and Pechy, "for any."

‡ "except the priests." As "for" occurs before the supplement "any," it should not be expressed before "priests." Kend., "except."

‡ "The conjunction 'and' of the E. V. is really a supplement though not italicized. It is omitted as superfluous. So Kend., Sharpe. The conjunction was taken from the Vulg., where the rendering is, "et non homo propter sabbatum." Eras., Beza, Mont., and Castalio do not employ "et." No conjunction in Pechy, Iber., De Wette, Belg.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
sabbath was made for man, and not man for the sabbath: 28 Therefore, the Son of man is Lord also of the sabbath.	οὐχ' ὁ ἄνθρωπος διὰ τὸ σάββατον. ²⁸ ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.	bath: Therefore, the Son of ²⁸ Man is Lord also of the sabbath.
CHAP. III.	CHAP. III.	CHAP. III.
AND he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace. 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his	ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα, ² καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. ³ καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, Ἔγειραι εἰς τὸ μέσον. ⁴ Καὶ λέγει αὐτοῖς, Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων. ⁵ καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρά σου. Καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ἡ χεὶρ	AND he entered again into ¹ the synagogue; and there was a man there who had a withered hand. And they watched ² him, ^a to see whether he would heal him on ^b the sabbath; that they might accuse him. And ³ he saith to the man, who had the withered hand, ^c Rise up in the midst. And he saith to ⁴ them, Is it lawful to do good on ^d the sabbath, or to do evil? to save life, or to kill? But ^e they were silent. And when ⁵ he had looked 'round on them with anger, ^f grieving for the hardness of their hearts, he saith to the man, ^g Stretch out thy hand. And he stretched

^a "to see." Tyndale, Thom., Campbell. G. Fr., S. Fr., "*pour voir*;" Ital., "*per vedere*." This supplement is necessary, if we would not violate our idiom. The sentence is awkward, and quite remote from our mode of speaking and writing. Still, if we drop *αὐτὸν*, this rendering will then be correct, "And they watched whether he would heal." I submit this as an alternative rendering. The *sense* is preserved by this, and no supplement is necessary. Beza omits *αὐτὸν*, and translates, "*observabant an sabbato sanaturus esset eum*."

^b "the sabbath." See ch. 2 : 23, note o.

^c "Rise up in the midst;" *Ἔγειραι εἰς τὸ μέσον*. Pechy, Dick., "Arise in the midst." Wesley and Campbell, "Stand up in the midst." Vulg., Mont., Eras., Beza, Castalio, "Surge in medium." Belg., "Staat op in het midden." S. Fr., "*Lève-toi là au milieu*." Span., "*Levántate en medio*." Iber., "*Levántate [i ponte] en medio*." The text here is elliptical; in Mark 6 : 8, the ellipsis is applied, *Ἔγειραι καὶ στήθι εἰς τὸ μέσον*, E. V., "Rise up, and stand forth in the midst." I deem the above literal rendering more appropriate. By supplying the ellipsis from Luke, we might say, "Rise up, and stand forth in the midst. It is obvious that *ἔγειραι* should be rendered uniformly

here, and in the parallel passage already quoted. Tyndale, Cran., and Geneva have, "Arise, and stand in the midst."

^d "the sabbath." See ch. 2 : 23, note o.

^e "they were silent;" *οἱ—ἐσιώπων*. Kend., Pechy, Dick., Thom., Camp. "To hold one's peace" is antiquated.

^f "had looked round;" *περιβλεψάμενος*. Pechy, Kend., Wesley, Wakef., Sharpe, Thom. "About," which often occurs as an appendage to "round" and "around," in the E. V., is superfluous and entirely obsolete.

^g "grieving;" *συλλυπούμενος*, Kendrick, Wesley. "being grieved," Sharpe.

^h "Stretch out;" *Ἐκτεινον*. Sharpe, Camp., Wakef., Kend. *Εκ*, compounded with this same verb, in the next clause, is rendered by "out;" *ἐξέτεινε*, "he stretched it out." This unnecessary departure from *uniformity* of translation, which the E. V. presents, originated with Tyndale. The following citations will show that other versions have avoided this error. Vulg., Mont., Eras., Beza, Castal., "extende—extendit;" S. Fr., "*étends—étendit*;" De Wette, "strecke—streckete;" Iber., "*estendio—estendió*;" Ital., "*stendi—stese*."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
hand was restored whole as the other.	αὐτοῦ ὑγιὲς ὡς ἡ ἄλλη. ⁶ Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποιοῦν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.	it out: and his hand was restored. ¹ And the Pharisees ⁶ went out, and immediately took counsel with the Herodians against him, how they might destroy him. And Jesus ⁷ withdrew with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Idumea, and from beyond the Jordan; and those about Tyre and Sidon, a great multitude, ⁸ hearing what great things he did, came to him. And he spoke to his disciples, ⁹ that a small ship should wait on him, because of the crowd, lest they should press on him. For he had healed ¹⁰ many: so that as many as had diseases rushed on him to touch him. And ¹¹ the unclean spirits, when they saw him, fell down before him, and cried out, saying, Thou art the Son of God.
6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.	⁷ ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, ⁸ καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. ⁹ καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. ¹⁰ πολλοὺς γὰρ ἑθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάστιγας. ¹¹ καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραξε, λέγοντα, Ὅτι σὺ εἶ	⁷ drew with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Idumea, and from beyond the Jordan; and those about Tyre and Sidon, a great multitude, ⁸ hearing what great things he did, came to him. And he spoke to his disciples, ⁹ that a small ship should wait on him, on account of the crowd, lest they should press on him. For he had healed ¹⁰ many: so that as many as had diseases rushed on him to touch him. And ¹¹ the unclean spirits, when they saw him, fell down before him, and cried out, saying, Thou art the Son

¹ The reading of the Text. Recept., ὑγιὲς ὡς ἡ ἄλλη, "is rejected (says Bloomf.) by most critics, and canceled by almost all the Editors, from Griesbach to Scholz, as introduced from Matt. 12:13." It is not recognized by the Vulg., or Syriac. It is apurious, beyond all reasonable doubt.

² "went out;" ἐξελθόντες. Wakef., Campbell, Thom. "Out" is now in common use rather than "forth," with verbs of motion.

³ "withdrew;" ἀνεχώρησε. Wesley, Dick., G. Camp., Wakef. Belg., "vertrok;" De Wette, "entwich." This verb occurs fourteen times in the N. Test.; but it is rendered reflexively only here and in the parallel Matt. 12:15, in the E. V. "Himself" is unnecessary.

⁴ "the Jordan;" τοῦ Ἰορδάνου. Sharpe, Kend., Pechy, Camp., Thom. See ch. 1:9, note b.

⁵ "Sidon." The Old Test. orthography.

⁶ "hearing;" ἀκούσαντες. Sharpe, Kend., Wakefield. The participial construction is preserved by Wesley, Campbell, Dick., S. Fr., Span., Iber.

⁷ "on account of;" διὰ (cum accusat.) Kend., Rob., Greenf., Liddell. "Because of" is obsolete.

⁸ "lest they should press on him;" μὴ θλίβωσιν αὐτόν. Wakef., Dick. See Rob. Greenf., "to press upon a person in a crowd;" Bretsch., "premo, de multitudine aliquem circumdante." "To throng," as a transitive verb, is obsolete. Vulg., "ne comprerent eum;" Eras., "premerent eum;" Beza, "ne opprimerent eum."

⁹ "rushed on him;" ἐπιπίπτειν αὐτῷ. Rob., "to rush upon;" De Wette, "einstürzten (rushed in upon);" Fritzsche, "irruerent in eum." Fritz. makes this remark: "Formula ἐπιπίπτειν τινι, quum omnino notet irruere in aliquem (über Jemanden herfallen), quacumque id fiat mente h. l. ut apparet, de iis dicitur, qui acti summā Jesu contrectandi cupiditate, tam trepidē ad eum accurrunt, ut alter alteri sit impedimento." This verb is usually rendered "to fall upon," in the E. V. Syriac, ܥܕܕܐ ܕܥܡܐ, ("that they rushed on him.") Heb. N. T., יִרְדּוּ אֵלָיו.

¹⁰ "the—spirits;" τὰ πνεύματα. Pechy, G. Camp., Sharpe. De Wette, "die—Geister;" Belg., "de geesten;" Iber., "los espíritus;" S. Fr., "les esprits."

¹¹ "cried out;" ἔκραξε. Thom. See ch. 1:26, note z.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 And he straitly charged them, that they should not make him known.	ὁ υἱὸς τοῦ Θεοῦ. ¹² Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι. ¹³ Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾗθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. ¹⁴ καὶ ἐποίησε δώδεκα, ἵνα ὥσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, ¹⁵ καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια. ¹⁶ καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. ¹⁷ καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, Υἱοὶ βροντῆς. ¹⁸ καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, ¹⁹ καὶ Ἰού-	of God. And he strictly charged them "not to make him known. And he goeth up into the mountain, and calleth to him, whom he would: and they came to him. And he appointed twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal diseases and to cast out the demons. And Simon he surnamed Peter. And James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, Sons of thunder), and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananite, and Judas

* "strictly;" *πολλὰ*. Wesley, Wakef., Thom., Camp., Kend., Pechy. Belg., "scherpelijk;" Vulg., Erasmus, "vehementer." Webster remarks: "For this (i. e. *straitly*), strictly is now used."

"not to make him known." Wakef., Kend., Wesley, Campbell. The rendering by the infinitive is equally exact as to sense, more concise, and accordant to present usage. So S. Fr., "il leur défendait—de le faire connaître;" Ital., "egli divietava loro—di farlo conoscere."

"the mountain;" *τὸ ὄρος*. Wesley, Kend., Wakef., Sharpe, Thom. De Wette, "den Berg;" Belg., "den berg;" S. Fr., "la montagne;" Ital., "sul monte;" Iber., "al monte;" Heb. N. T., *הַר*. The "mountain" was one well known. It was in the vicinity of Capernaum; hence, the article should be retained. Fritz. quotes this passage, and says, "conscendit montem Capharnaumo vicinum."

"calleth to him;" *προσκαλεῖται*. As *προς* in composition answers to "to," this last word should not be italicized. It is not a supplement. So in all cases where this verb occurs, with a pronoun supplementary.

"he appointed;" *ἐποίησε*. Geneva, Wakef., Thom., Kend. Beza, and Castalio, "constituit;" S. Fr., "il—institua;" Iber., "constituyó;" Belg., "hij stelde;" De Wette, "er bestellte." Fritzsche, "Verbum *ποιεῖν* h. l. est constituere (bestellen)." "Ordained" should be exchanged for "appointed," among other reasons, because it has acquired a *technical* meaning in reference

to ecclesiastical action, in setting men apart to the ministry. Rob. (*in verbo*), "In the sense of 'to create,' 'to constitute,' 'to appoint,' spoken of offices or duties, etc."

"diseases;" *νόσους*. Wesley, Wakef., G. Camp., Dick., Kend. So (E. V.) ch. 1:34. Luke 9:1. Matt. 4:24. Acts 19:12. "Sicknesses" is obsolete.

"Sons of thunder;" *Υἱοὶ βροντῆς*. As *υἱοὶ* is *anarthrous*, no article should be placed before its equivalent, "sons." The article was first introduced here by Tyndale. It has been properly omitted by Wesley, Dick., Kend., Wakef., Sharpe, Campbell, Thom., S. Fr., Ital., Belg., Luther, De Wette.

"the Cananite;" *τὸν Κανανίτην*. There is a mistake in the mode of spelling this word, in the E. V. It stands there as "Canaanite," an inhabitant of Canaan. This deviation from the Greek misleads common readers. The word is an appellative from the Hebrew *זֶאֵל*, *zealot*. In the parallel passage, Luke 6:15, it is translated, *Σίμωνα τὸν καλούμενον Ζηλωτὴν*, E. V. "Simon, called Zealotes," i. e., Simon called "the Zealot." Bretschneider (*in verbo*), "*homo fervidus, incensus zelo*. Hoc sensu accipiendum esse videtur cognomen Simonis, apostoli. Luc. 6:15 Acts 1:13, ei impositum, quia facile excandescebat ira et zelo." The correct orthography of this word occurs in Pechy, Wakef. L. Tomson, S. Fr., Montanus, Beza (Edition of 1590, and 1624) Belg., De Wette, Iber. The erroneous spelling probably originated with Cranmer, who has, "Symon of Canaan."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
also betrayed him: and they went into an house.	δαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.	Iscaiot, ^b who also delivered him up. And they went into
20 And the multitude cometh together again, so that they could not so much as eat bread.	Καὶ ἔρχονται εἰς οἶκον· ²⁰ καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. ²¹ καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν. ἔλεγον γὰρ, "Οτι ἐξήστη. ²² Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, "Οτι Βεελζεβούλ ἔχει, καὶ "Οτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.	a house. And the crowd com- ²⁰ eth together again, so that they could ^a not even eat bread. And ²¹ when ^b his kindred heard of it, they went out ^c to lay hold of him, for they said, He is beside himself. And the scribes, who ²² came down from Jerusalem, said, He hath Beelzebub, and by the prince of ^d the demons, he casteth out the demons.
21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.	²³ Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; ²⁴ καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.	And he ^b called them to <i>him</i> , and ²³ said to them in parables, How can Satan cast out Satan? And ²⁴ 'if a kingdom is divided against itself, that kingdom can not stand.
22 And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.	²⁵ καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη. ²⁶ καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. ²⁷ οὐ δύναται οὐδεὶς	And if a house ^b is divided against itself, that house can not stand. And if Satan ²⁶ ^b riseth up against himself and ^c is divided, he can not stand, but hath an end. ²⁷ "No one can ²⁷
23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?		
24 And if a kingdom be divided against itself, that kingdom can not stand.		
25 And if a house be divided against itself, that house cannot stand.		
26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.		
27 No man can enter into a		

^b "who also delivered him up;" *ὃς καὶ παρέδωκεν αὐτόν*. Wakef., Q., Pechy. S. Fr., "celui qui le livra." See ch. 1 : 14, note j. I follow the punctuation of the Greek text by placing a period after "up." So the texts of Knapp, Tittmann, Tisch., Scholz, Fritzsche, Lach. In those critical editions, as well as Bagster's, a new section commences with the words, *Καὶ ἔρχονται εἰς οἶκον*. This division and punctuation is followed by S. Fr., Ital., Iber., Vulg., Eras. (Greek and Latin), Castalio, Syriac, Kend., Pechy, Wakef., Thom., Belg., De Wette. Fritz. has the following remark: "Manifestum est vocabulis καὶ ἔρχονται εἰς οἶκον, novam rem Marcum ordiri (comp. v. 13), h. r., relicto monte domum veniunt."

^c "into a house;" *εἰς οἶκον*. As this also admits the rendering "home," I place in the margin, "or, went home." Compare Matt. 8 : 14; 17 : 24. Mark. 1 : 29.

^d "(not) even;" *μήτε*. Kend., Wakefield, Sharpe, Dick., Bloomf. (N. T.), Rob. (*in loco*). S. Fr., "pas même;" De Wette, "nicht einmal;" Bretsch. (*in verbo*), "In media oratione ne-quidem;" Beza, Castal., "ne-quidem."

^e "his kindred;" *οἱ παρ' αὐτοῦ*. "Kindred" is used here in preference to "relatives," etc., as it is a Biblical word. The

"kindred" were the "mother and brethren" noticed in v. 31. Fritz. remarks, "Interpretum multò maxima pars v. οἱ παρ' αὐτοῦ explanat Jesu cognatos." Beza, "ipsius propinqui;" Wakefield, "his own family;" Rob. (*in loco*), "his kindred, relatives;" Wesley, "his relatives."

^f "to lay hold of;" *κρατῆσαι*. Present usage requires "of" instead of "on," with this verb. So in E. V., "to take hold" (which may be regarded as nearly synonymous) is followed by "of" in 2 Sam. 6 : 6. Ps. 35 : 2. Zech. 1 : 6.

^g "the demons;" *τὰ δαιμόνια*. Sharpe, Thom. S. Fr., G. Fr., De Sacy, "les démons;" Iber., "los demonios."

^h "to him." See v. 13, note w.

ⁱ "if a kingdom is divided." It is now a settled grammatical principle in our language, that a conditional action or state belonging to the present time, must be put in the indicative, as to form.

^j "is divided." See note v. 24.

^k "riseth up." See note v. 24.

^l "is divided." See note v. 24.

^m "No one;" *οὐδεὶς*. Sharpe, Pechy, Dick., Camp., Kend., Eras., Beza, Castal., "non—quisquam." See ch. 2 : 21, note h.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.	τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἔαν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ²⁸ ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν. ²⁹ ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρί-	enter into "the strong one's house and "plunder his goods, "unless "he shall first bind the strong one; and then he will plunder his house. "Truly, I ²⁸ say to you, all sins "will be forgiven to the sons of men, and "whatever "revilings "they may utter; but he who "shall revile ²⁹ "the Holy Spirit, "never hath forgiveness, but is "liable to eternal "condemnation: because ³⁰

* "the strong one's;" τοῦ ἰσχυροῦ. The article is retained here as it is by the E. V. in the next member of the sentence, τὸν ἰσχυρὸν. The literal rendering of the adjective ἰσχυροῦ is deemed more accurate than that of the E. V., which inserts the supplement *man's*. So in the latter part of the sentence. Thus Wesley, Campbell, Wakefield, Thom., "the strong—the strong one;" Belg., "eens sterken—den sterken;" S. Fr., "de celui qui est fort—celui qui est fort;" De Wette, "des Gewaltigen—den Gewaltigen;" Iber., "del fuerte—al fuerte;" Span., "del valiente—al valiente."

* "plunder;" διαρπάσαι. Wesley, Sharpe, Dick., Campbell, Thom., Pechy. Rob. (*in verbo*), "to plunder, pillage." "To spoil," as a *transitive verb*, is now used in a different sense.

* "unless;" ἔαν μὴ. Rob., Kend., Wesley, Sharpe, Pechy. Vulg., Beza, Eras., Castal., "nisi."

* "he first bindeth;" δήσῃ. See note v. 24.

* "Truly;" Ἀμὴν. This is the Hebrew אָמֵן which adverbially signifies, "truly," "certainly." Gesenius, Lex. Rob. (*in verbo*), "Emphatically, at the beginning of a sentence, *truly, verily*." Comp. Luke 9:27, ἀληθῶς. "Verily" is no longer used, except in quotations from the Scriptures, or in an imitation of their phraseology. In all cases where "verily" occurs, I use "truly."

* "will be forgiven;" ἀφεθήσεται. Kend., Sharpe. De Wette, "werden—vergeben." As the future is sometimes expressed by the form of the Latin subjunctive and the English potential, both of which are closely related to the general idea of the future, I suggest as an alternative rendering, "may be forgiven." See Winer, § 34. 5 (a). Stuart's Gr. N. T., § 136, 7 (b).

* "whatever;" ὅσας. Pechy, G. Campbell, Thom., "whatsoever." Rob. (*in verbo*), "with ἂν (ἔαν), *whosoever, whatsoever*." Our idiom demands that the equivalent for this word should be placed before that for βλασφημία.

* "revilings;" βλασφημίας. Kend., Thomson, "slandorous speeches;" Wakef., "wicked speeches." Rob. (*in verbo*), "Generally of persons and things, i. q. *slander, railing, reviling*." See note on the verb βλασφημέω, v. 29.

* "they may utter;" βλασφημήσωσιν. Kend. This render-

ing is adopted to avoid a violation of the *usus loquendi* of our language, which would be inevitable, should we say, "whatever revilings they may revile." Still, should it be deemed important to make a sacrifice of *propriety* to *literality*, we could say, "whatever revilings they may revile with."

* "shall revile;" βλασφημήσῃ. Kend., Dick. So (E. V.) Matt. 27:39. Rob., "to speak evil of, rail—slander, to revile." Bretsch., "famam alterius ludo, facio ut male audiat; dictis contumeliosis aliquem proscindo, convicia dico." So he says of this passage, "loqui in alicujus contumeliam." Greenf., "to calumniate, rail, revile, treat with calumny and contumely." The definitions of this word resolve themselves into two senses "to slander," and "to revile." In other words, *to speak evil of one generally, or, to speak evil of one to his face*. The verb occurs thirty-five times in the N. T. In twenty of these, it is transferred in the Anglican form "blaspheme." In the other cases, it receives some one of the following renderings, "to revile," to rail on," "speak evil of," "slandorously report," and "defame." As "blaspheme" has acquired an *ecclesiastical sense*, which deviates from the Greek, it is desirable to give the word a rendering which will express the idea with as much accuracy as possible. "Revile" is selected for this purpose. See the article on the word βλασφημία and its cognates, in G. Campbell's Preliminary Dissertations. Webster gives the *technical sense* of this word, as it has been employed in ecclesiastical usage, thus, "To speak of the Supreme Being in terms of irreverence." A second definition is, "To revile or speak reproachfully of God or the Holy Spirit."

* "the Holy Spirit." See ch. 1:8, note x. I omit "against," εἰς, as it is superfluous after "revile," which is a transitive verb. Βλασφημέω often governs the accusative, as in Luke 23:39, Rev. 16:11. Kend., "revileth the Holy Spirit;" Dick., "shall revile the Holy Spirit."

* "never hath." Our *usus loquendi* demands this arrangement. Span., "nunca jamas tendrá."

* "liable;" ἔνοχός. Wesley, Pechy, Thom., Kendrick, Rob., Liddell.

* "condemnation;" κρίσις. Pechy. So (E. V.) John 3:19; 5:24. Rob.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
30 Because they said, He hath an unclean spirit.	σεως· ³⁰ ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει. ³¹ Ἐρχονται	they said, He hath an unclean spirit. ^b Now ^c his brethren and ³¹
31 There came then his brethren and his mother, and standing without, sent unto him, calling him.	οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν.	his mother came, and standing without, sent to him, calling him. And ^c a crowd ^d was sit-
32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.	³² καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, Ἴδού, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε. ³³ Καὶ ἀπεκρίθη αὐ-	ting about him; and they said to him, Behold thy mother and thy brethren without ^e are seek-
33 And he answered them, saying, Who is my mother, or my brethren?	τοῖς, λέγων, Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; ³⁴ Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει, Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.	ing thee. And he answered ³³ them, saying, Who is my mother or my brethren? And looking ³⁴
34 And he looked round about on them which sat about him, and said, Behold, my mother and my brethren!	³⁵ ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.	^f around on those who sat about him, he saith, Behold my mother and my brethren! For who-
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.		ever shall do the will of God, ^g he is my brother and sister and mother.
CHAP. IV.	CHAP. IV.	CHAP. IV.
AND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the	ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θά-	^h AND again he began to teach ¹ by the sea-side· and a great crowd ^b was gathered to him, so that he entered into ^c the ship and sat in the sea; and ^d all the

^b "Now;" *Οὖν*. E. V., Luke 10:36. Sharpe. "This particle, like 'now' in English, is often used to denote the mere sequence of one clause after another (= *jam vero*, *porro*, etc.)," Liddell, Rob. Johnson (Dict.) says, "*now* is sometimes a particle of connection." *Οὖν* is frequently rendered in the E. V. as a connective by "then." This word, however, in this instance, would be understood by readers to signify, "at that time." If fully satisfied that it referred to v. 21, I should render it, "therefore."

^c "his brethren and his mother came." This is the natural arrangement. It is that of Wakef., Sharpe, Kend., Dick., Thom. That of the E. V. was copied from Tyndale.

^d "a crowd;" *ὄχλος*, is *anarthrous*. So Sharpe, Penn. S. Fr., "une foule;" Ital., "una moltitudine."

^e "was sitting;" *ἐκάθητο*. Kend., Wakef., Pechy. S. Fr., "était assise." The ordinary rendering of the imperfect is most accurate here.

^f "are seeking;" *ζητοῦσι*. Pechy. The sense of *action continued in the present*, is obviously indicated by this verb. "For" is unnecessary after the verb, as it is always transitive; or, if "for" is regarded as an *adverb*, it is still superfluous.

^g "around." *Περὶ*, in composition with the participle *βλεψά-*

μενος, does not modify its signification at all. We often find prepositions in composition followed by the same preposition before a noun. *Κύκλῳ* is used adverbially, and has the sense of "around." See Rob. (*κύκλος*). See v. 5, note f.

^h "he;" *οὗτος*. Kend., Wakefield. When this pronoun is emphatic, it may be rendered, "he," "this one," or "this man." It is often translated by "he," in E. V. "The same" is the proper equivalent of *ὁ αὐτός*. Kühner's Greek Gram., § 303. 3: (3).

ⁱ "And again," etc.; *Καὶ πάλιν* *κ. τ. λ.* This order which is according to the text, is adopted by Wesley, Dick., Campbell, Vulg., Eras., Beza, De Wette, Iber.

^j "was gathered." This is the order of Wesley, Dick., Wakef.
^k "the ship;" *τὸ πλοῖον*. The article should not be dropped, as the noun is *definite*, having reference to the ship (*πλοιαρίον*) of ch. 3:9. Bloomf. (N. T.) *in loco*. The article is retained by Wesley, Wakef., Sharpe, Thom., Pechy, S. Fr., Ital., Belg., De Wette, Iber.

^l "all the crowd," *πᾶς ὁ ὄχλος*. *Πᾶς* is rendered thus by Wakef., Thom. Beza, Eras., "tota turba;" S. Fr., "toute la foule."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
whole multitude was by the sea, on the land.	λασσαν ἐπὶ τῇ ² γῆς ἡν. ² καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, ³ Ἀκούετε. ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείραι.	crowd was by the sea, on the land. And he taught them ² many things by parables, and said to them 'in his teaching, Harken; behold 'the sower ³ went out to sow. And it came ⁴ to pass as he sowed, some fell by the way-side, and 'the birds ⁵ came and 'devoured it. And ⁵ some fell on 'the rocky ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was ⁶ up, it was scorched, and because it had no root, it withered away. And some fell among ⁷ 'the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And 'some ⁸ fell 'into 'the good ground and yielded fruit 'growing up and increasing, and 'it bore, some thirty, and some sixty, and some
3 Harken; Behold, there went out a sower to sow.	⁴ καὶ ἐγένετο ἐν τῷ σπείρειν, ὁ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό. ⁵ ἄλλο δὲ ἔπε-	4 to pass as he sowed, some fell by the way-side, and 'the birds ⁵ came and 'devoured it. And ⁵ some fell on 'the rocky ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was ⁶ up, it was scorched, and because it had no root, it withered away. And some fell among ⁷ 'the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And 'some ⁸ fell 'into 'the good ground and yielded fruit 'growing up and increasing, and 'it bore, some thirty, and some sixty, and some
4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.	σεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν. καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς. ⁶ ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. ⁷ καὶ ἄλλο ἔπε-	6 up, it was scorched, and because it had no root, it withered away. And some fell among ⁷ 'the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And 'some ⁸ fell 'into 'the good ground and yielded fruit 'growing up and increasing, and 'it bore, some thirty, and some sixty, and some
5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:	σεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. ⁸ καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα, καὶ ἐν ἐξή-	8 up, it was scorched, and because it had no root, it withered away. And some fell among ⁷ 'the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And 'some ⁸ fell 'into 'the good ground and yielded fruit 'growing up and increasing, and 'it bore, some thirty, and some sixty, and some
6 But when the sun was up, it was scorched; and because it had no root, it withered away.		
7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.		
8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred.		

* "in his teaching;" ἐν τῇ διδαχῇ αὐτοῦ. Wesley, Sharpe. See ch. 1: 22, note t. The word here signifies the act of teaching (see Rob., διδαχῇ), in other words, the phrase is equal to ἐν τῷ διδάσκειν, "as he taught."

† "the sower;" ὁ σπείρων. Kend., Q., Dick. De Wette, "der Sämann;" S. Fr., "le sémateur;" Span., "el sembrador;" Beza, "quidam sator;" Castalio, "quidam sator." As both Matthew and Luke have ὁ σπείρων, it is advisable to retain the article. I have followed the order of the E. V. of Matt. 13: 4 (that of the Greek being the same as here), as most natural.

‡ "the birds;" τὰ πετεινὰ. Wesley, Dick., Thom., Camp. "Fowls" is now restricted to "poultry."

§ τοῦ οὐρανοῦ of the Text. Recept. is rejected by Griesbach, Scholz, Titt., Knapp, Lach., Tisch., Fritz., and Bloomfield. It is spurious.

|| "devoured;" κατέφαγεν. Wesley, Kend., Thom. The adverb "up" is superfluous. It is admissible only with "ate." The preposition κατὰ is intensive, in composition with the verb.

¶ "the rocky ground;" τὸ πετρῶδες. De Wette, "den felsigen Grund." Wakef., Dick., Campbell, Thom., render πετρῶδες "rocky," though they have improperly omitted the article. The Belg. regards the noun as definite by rendering it, "het steenachtige." So S. Fr., "l'endroit pierreux." The parallel, Luke 8: 6, has ἐπὶ τὴν πέτραν, "on the rock (Rob., πέτρα)," hence the rendering "rocky" is obviously correct here.

* "the thorns;" τὰς ἀκάνθας. Wakef. De Wette, "die Dornen;" S. Fr., "les épines."

† "some;" ἄλλο. So in v. 5, 7. Thom.

‡ "into;" εἰς. Pechy. S. Fr., "dans." The rendering of the E. V. "on" would be appropriate if the text were as in Matt. 13: 8, ἐπὶ τὴν γῆν. Although "into" or "on" would afford a good sense, it is still desirable to preserve the individuality of style of the evangelists, as far as propriety will allow.

§ "the;" τὴν (γῆν). As in the description of the localities where the seed fell, we have the article with ὁδὸν, πετρῶδες, and ἀκάνθας, it should be retained here. So Wakef., Pechy, Kend., Belg., De Wette. S. Fr., "la bonne terre."

|| "growing up;" ἀναβαίνοντα. Wesley. So ἀνέβησκον, v. 7. The E. V. confounds the significations of ἀναβαίνω and ἐξανέλλω in v. 5 by rendering both, "spring up." By following the participial construction, we avoid the introduction of a relative "that" or "which," after "fruit."

¶ "it." Kend. The insertion of this pronoun is necessary, since the nominative of the verb is not καρπός, "fruit," but ἄλλο (σπέρμα), "other" (seed). As the E. V. places the relative "that" after "fruit," the common reader is misled by referring it (according to the general usage of our language), to that word, as its nearest antecedent, and then finding "brought forth" without a nominative expressed, coupled to "increased," he naturally supposes, that the two verbs have the same nominative.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
9 And he said unto them, He that hath ears to hear, let him hear.	κοντα, καὶ ἐν ἑκατόν. ⁹ Καὶ ἔλεγεν αὐτοῖς, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. ¹⁰ Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν. ¹¹ Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ. ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται.	a hundred. And he said, He who hath ears to hear, let him hear. And when he was alone, those who were about him, with the twelve, asked him concerning the parable. And he said to them, To you it is given to know the secret of the kingdom of God: but to those without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest they should turn, and their sins should be forgiven them.
10 And when he was alone, they that were about him, with the twelve, asked of him the parable.	¹² ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα. ¹³ Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; ¹⁴ ὁ σπείρων τὸν λόγον σπείρει. ¹⁵ οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου	see, and not perceive; and hearing they may hear, and not understand; lest they should turn, and their sins should be forgiven them. And he saith to them, Know ye not this parable? and how then will ye know all my parables?
11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:		The sower soweth the word.
12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.		And these are they by the way-
13 And he said unto them, Know ye not this parable? and how then will ye know all parables?		
14 The sower soweth the word.		
15 And these are they by the		

⁹ αὐτοῖς of the Textus Receptus. This pronoun is canceled by Griesb., Scholz, Lach., Titt., Knapp, Tischend., Fritzsche, Bloomf. Omitted by Wesley, Sharpe, Dick., Camp., Pechy. Bloomf. (N. T.) remarks that "the word is omitted in very many MSS., nearly all the versions, and is canceled by almost every Editor from Wetstein to Scholz." Not recognized by Syriac or Vulgate.

* "concerning the parable;" τὴν παραβολήν. Kend., Pechy, Wakef. S. Fr., "sur la parabole;" Beza, "de parabola;" Span., "de la parabola;" Iber., "acerca del simil;" G. Fr., "touchant cette parabole;" De Wette, "um das Gleichniss." The verb ἠρώτῶ (often construed with an accusative of the person and a genitive of the thing, with περὶ) has, here, two accusatives. Παραβολήν is to be rendered like περὶ τῆς παραβολῆς. So in ch. 7 : 17, we have ἐπρωτόων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.

* "the secret;" τὸ μυστήριον. Kend., Pechy. Wiclif, "privy;" Dick., Thom., G. Camp., "secrets;" Castal., "arcanum." Syriac, ܡܝܫܬܪܝܢ. Heb. N. T., מִסְתָּרִים. Rob. (μυστήριον), "In N. T. spoken of facts, doctrines, and principles, not fully revealed. Spec. the mystery of the gospel, the christian dispensation, as having been long hidden and first revealed in later times." The signification of the word as employed in this passage, may be seen by reference to Coloss. 1 : 26, 27. The word should be translated, not transferred, in all cases. Every truth contained in the Scriptures was a mystery or secret to man, previous to the period when it was revealed. "Mystery," in biblical usage, does

not signify something which is incomprehensible in its own nature, but simply what was unrevealed. See 1 Cor. 2 : 7-13, and 15 : 51. Rom. 16 : 25, 26. See an able examination of this word in G. Campbell's Prelim. Dissertations, Dissert. IX.

* "but to those without;" ἐκείνοις δὲ τοῖς ἔξω. Kend., Pechy, Campbell. De Wette, "jenen aber draussen." The verb "are" is superfluous.

* "lest;" μήποτε. Kend., Pechy, Sharpe, Campbell. So in (E. V.) Matt. 7 : 6 ; 13 : 29 ; 15 : 32. Mark 14 : 2. Heb. 4 : 1.

* "they should turn;" ἐπιστρέψωσι. Pechy, Thom., Tyndale, Cran., Geneva. De Wette, "sie sich—bekehren;" Beza, "se convertant." Trollope's Gram., § 49, p. 127, "It often happens that the middle sense may be equally and more appropriately expressed by an intransitive verb." Rob. (in verbo), "It is sometimes intransitive, or with a reciprocal pronoun implied, to turn one's self about." So Acts 16 : 18, ἐπιστρέψας τῷ πνεύματι εἶπε, where ἐαυτὸν is understood. Mark 5 : 30, ἐπιστραγείς ἐν τῷ ὄχλῳ.

* "he saith;" λέγει. Wesley, Sharpe, Pechy, Wakef. Vulg., Eras., Mont., "ait;" Castal., "inquit." This should not be rendered by the imperfect, as ἔλεγεν properly is, in v. 11.

* "my parables;" τὰς παραβολὰς. Pechy, Kend., Wakef., Dick. The article here has the force of the possessive pronoun. Crosby's Gr. Gram., § 482. Kühner, §§ 244, 302. In these cases it is not necessary to italicize the English possessive as a supplement. Campbell, "[my] parables."

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way-side, where the word is sown ; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.	σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. ¹⁶ καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ, ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτὸν, ¹⁷ καὶ οὐκ ἔχουσι ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται. ¹⁸ καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες, ¹⁹ καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμ-	side, where the word is sown ; and when they have heard, Satan cometh immediately, and taketh away the word, which was sown in their hearts. And these ¹⁶ are they in like manner, who are sown on the rocky ground ; who, when they have heard the word, immediately receive it with joy ; and have no root in ¹⁷ themselves, but endure for a time ; afterward, when affliction or persecution ariseth, on account of the words, immediately they fall away. And these are ¹⁸ they, who are sown among the thorns, such as hear the word, and the anxieties of this world and the deceitfulness of riches, ¹⁹ and the inordinate desires of

γ "and ;" καὶ. Kend., Pechy, Sharpe. Eras., Vulg., "et ;" Belg., "ende ;" Iber., "i."

γγ "in like manner." This is substituted for "likewise," which is ambiguous, as it often signifies "also."

ζ "the rocky ground." See v. 5, note j.

α "joy ;" χαρᾶς. Wesley, Thom., Pechy. So (E. V.) in parallels, Matt. 13 : 20, Luke 8 : 13. G. Fr., S. Fr., "avec joie." This word occurs in the N. T. fifty-nine times, and is rendered by "joy" in fifty-four of these instances.

β "but ;" ἀλλὰ. Kend., Pechy. Belg., "maar ;" De Wette, "sondern ;" Vulg., Beza, "sed ;" S. Fr., "mais." So in parallel (E. V.) Matt. 13 : 21.

ε "for a time ;" πρόσκαιροί. Wesley. G. Fr. and S. Fr., "pour un temps ;" Belg., "voor eenen tijd." This word is equivalent to πρὸς καιρὸν, Luke 8 : 13, which literally signifies, "for a time." I would place in the margin this note, "Gr., are for a time."

δ "on account of the word ;" διὰ τὸν λόγον. Kend., Thom. Beza, Eras., "propter sermonem ;" Vulg., "propter verbum." Rob., διὰ (cum accusat.)

ε "they fall away ;" σκανδαλίζονται. Kend., Wakef., Q., Rob., Greenf. This word is not found in classic writers. In the Septuagint it is used actively, for "causing one to stumble," and passively, for "stumbling." In the N. T. its use is tropical. 1. In a moral sense, to offend, vex ; passively, be offended or vexed, with a dative of the person ; ἐν τῷ, to take offense at one, so as to desert, revolt, or fall away from him. 2. To cause one to offend, to entice into sin, lead astray ; and passively, to be enticed into sin, led astray, to fall away from the truth.

In the sense of vexing or irritating, this verb is by no means used as frequently as many have supposed. "To disgust" and "to be disgusted" would often be an exact rendering. The recent origin of "disgust" must, however, render it exceptionable. By substituting it for "offend," in many cases where the latter occurs, the reader will see its appropriateness. In short, "offend" is used in the E. V. with a latitude of signification, which is not allowed by the present usage of our language. In Luke 8 : 13, parallel, ἀγίστανται occurs. This is properly rendered in the E. V. by "they fall away," and this is the sense of the verb in question, in the passage before us. For the causative signification of the verb see ch. 9 : 42, note.

ζ "the thorns ;" τὰς ἀκάνθας. Wakef., Kend., Pechy. S. Fr., "les épines ;" De Wette, "die Dornen ;" Belg., "de doornen." See v. 7, note k.

η "anxieties ;" μέριμναι. This word is well defined by Rob. "anxious thought," as dividing (μερίζω) up and distracting the mind. So the verb μεριμνάω, to be anxious, troubled, take anxious thought. In the sense in which "care" is now used, men may have "care," without "anxiety." All the duties of life demand "care" (as we now employ the word), but "anxiety" is morally wrong. The antique phrase "carking care" is an equivalent to μερίμνα, and to the thought we now convey by "anxiety." Comp. Matt. 6 : 25. Eras., Beza, "solicitudines ;" Bloomf. (N. T., on Matt. 13 : 22), "anxious care."

θ "the inordinate desires ;" αἱ ἐπιθυμίαι. The following note, extracted from the Revision of Ephesians (published by the A. B. U.), is deemed appropriate, "Ἐπιθυμία, "irregular and excessive desire," Eadie. Usually, lust or concupiscence in the E.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
tering in, choke the word, and it becometh unfruitful.	πνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. ²⁰ καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν. ²¹ Καὶ ἔλεγεν αὐτοῖς, Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ	other things entering in, choke the word, and it becometh unfruitful. And these are they, ²⁰ who were sown on 'the good ground; such as hear the word, and receive it, and bear fruit, some thirty, some sixty, and some an hundred. And he ²¹ said to them, Is 'the lamp brought to be put under 'the bushel or under 'the table-seat,

V. The former term is inadmissible, as *present usage* restricts it to one species of desire. "Concupiscence" is not a familiar term, and has never obtained a place in our language as a *conversational* word. Besides this, it is a serious objection, that it has no plural in its *Anglicized* form. "Inordinate" occurs in Ezek. 23 : 11. Coloss. 3 : 5. See Rob. and Bretsch.

• "the good ground;" τὴν γῆν τὴν καλὴν. Wesley, Pechy, Kend. Belg., "de goede aarde;" De Wette, "das gute Land;" S. Fr., "la bonne terre;" Span., "la buena tierra." The article should be retained, from its reference to v. 8, τὴν γῆν.

• "the lamp;" ὁ λύχνος. Wakef. Belg., "de kaarse;" De Wette, "die Leuchte;" S. Fr., "la lampe;" Iber., "la lámpara;" Ital., "la lampada." This word is uniformly, though improperly, rendered by "candle" in the E. V. Candles were unknown at the period of the Saviour's advent. The article is retained on the ground, that when a well known article belonging to the ordinary furniture of every house was spoken of, the article was employed, because the name of that article was *definite*. In this respect, the idiom of the Greek and English is the same. So we say, "the clock," "the stove," etc. In reference to a single house, these names are viewed as *monadic*. On the other hand, we sometimes omit the *definite article* in cases of this kind, and such is the usage in Greek. In the parallel, Luke 8 : 16, we have λύχνον—κλίνης, without the article. In Matt. 5 : 15, both usages occur in the same sentence, οὐδὲ καίουσιν λύχνον καὶ τιθεῖσιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν. In such cases, it is deemed best to preserve the characteristic style of each writer as far as possible, without violating the propriety of our own language.

• "the bushel;" τὸν μόδιον. For the use of the article here, see last note. The capacity of the Roman *modius* was about one *peck*, English measure. Hence, "bushel" is a very loose approximation toward the capacity of the *modius*. Still, as far as the *moral lesson* is concerned, *accuracy*, in exhibiting the *capacity* of the measure, is not important. Various plans have been suggested or adopted in reference to the mode of expressing the weights, measures, and coins of the text of the Scriptures. It is difficult to see that any thing would be gained, in passages like the present, by substituting "measure" or "corn-measure" for "bushel." The subject becomes really more *indefinite* by the

change. Many later translators *transfer* the original word, slightly altered, so as to harmonize with the vernacular in termination, and place a note in the margin indicating the capacity—*distance, space, or value*. Now, in this case, we have some serious difficulties. For instance, it is impossible to determine, with any considerable accuracy, the length of many lineal measures noticed in the Scriptures; an approximation is all we can reach. It is well known that the value of the coins noticed in the N. T. varied greatly at different periods, as the precious metals were more or less abundant. In the O. T., the earlier translators *generally* transferred the Hebrew terms. It would have been well if this course had been adopted in the N. T., at the *proper time*. As this was not done, however, and English readers have become familiarized with the "pound," "penny," "bushel," etc., by which the original words have been long represented, the propriety of changing them for the original words—which must sound strangely in the ears of common readers—may be questionable. On the whole, we are not in the same position as we should be, were we now engaged in making the *first* English translation. We are restricted by the phraseology of the Common Version, which has become familiar by usage. I take the liberty of suggesting that a set of marginal notes, drawn up with more accuracy than those found in our common quarto editions of the Common Version, should be inserted in the margin, giving a concise explanation of the value of coins, the extent of measures, etc. In reference to coins, the value should be stated according to the "sterling" standard of Britain, and the decimal reckoning of dollars and cents, in the United States.

• "the table-seat;" τὴν κλίνην. Fritzsche, "lecto triclinari." This word, here, designates the *sofa*, or seat, on which persons reclined at meals. See Rob. So it is used ch. 7 : 4, Luke 8 : 16. The seat was cushioned, and usually contained three persons. Trollope (*Analecta*), remarks that "κλίνη does not signify a *bed*, but a *couch*, on which they reclined at meals, and which seems to have been frequently used as a hiding place. Suetonius (Caligula), "proripere se e strato sub lectum condere solebat." When this word is used for an article on which the sick lay, as it is in a few instances, it probably refers to a mere cushion or stuffed quilt. *Bedsteads* are unknown in the East. For the article τὴν, joined to this noun, see note j on this verse.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.	τὴν λυχνίαν ἐπιτεθῆ; 22 οὐ γάρ ἐστὶ τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ. 23 εἰ- τις ἔχει ὦτα ἀκούειν, ἀκουέτω.	and not to be set on "the lamp-stand? For there is nothing 22 "hidden which "will not be mani- fested; nor was any thing kept secret, but that it should "come to light. "If any one "hath ears 23 to hear, let him hear. And he 24 said to them, Take heed what ye hear; "by the measure with which ye measure, it "will be measured to you; and to you who hear, more "will be added. For whoever hath, to him will 25 be given: and he who hath not, "even what he hath "will be taken from him. And he said, 26 The kingdom of God is "as if a man should cast seed "on the ground; and should sleep and 27 rise night and day, and the seed should spring and grow up, he knoweth not how. For the 28 "ground bringeth forth fruit of "itself; first the blade, then
23 If any man have ears to hear, let him hear.	24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.	24 said to them, Take heed what ye hear; "by the measure with which ye measure, it "will be measured to you; and to you who hear, more "will be added.
24 And he said unto them, Take heed what ye hear: With what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given.	25 ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	For whoever hath, to him will 25 be given: and he who hath not, "even what he hath "will be taken from him.
25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.	26 Καὶ ἔλεγεν, Θύτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνῃται ὡς οὐκ οἶδεν αὐτός. 28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον	And he said, 26 The kingdom of God is "as if a man should cast seed "on the ground; and should sleep and 27 rise night and day, and the seed should spring and grow up, he knoweth not how. For the 28 "ground bringeth forth fruit of "itself; first the blade, then
26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;		
27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.		
28 For the earth bringeth forth fruit of herself; first the blade,		

"the lamp-stand;" τὴν λυχνίαν. Sharpe, Rob., Liddell. In E. V. uniformly, though improperly, "candlestick."

"hidden." This is the preterite participle of "to hide."

"will." The reason for substituting "will" for "shall" appears v. 24, note t.

"come to light;" εἰς φανερόν ἔλθῃ. Kend., Rob., φανερός. This idiomatic expression is accurate in presenting the thought in a familiar and forcible manner.

"If any one;" ἔστις. Sharpe, Wakefield, Kend.; Vulg., Eras, Beza, Castalio, "si quis;" S. Fr., "si quelqu'un;" Iber. and Span., "si alguno;" Belg., "zoo iemand;" De Wette, "Wenn jemand."

"hath;" ἔχει. When the Eng. verb is conditional from a conjunction or other particle, the present indicative, rather than the subjunctive, is to be employed. See ch. 3 : 24, note i.

"by the measure with which ye measure;" ἐν ᾧ μέτρῳ μετρεῖτε. The preposition and dative, *instrumental*. Hence, "by" is appropriate. G. Fr. and S. Fr., "De la mesure dont vous mesurez;" Iber., "con la medida con que medis;" Beza, "quā mensurā metimini." "Mete" is obsolete. Perspicuity demands the change, which is made in the language of the E. V.

"will be measured." Kend., Sharpe, Wakef. As the verb here presents the idea *simply* of a *future action*, the auxiliary "will" is deemed most accurate.

"will be added;" προστεθήσεται. Castal., "addetur;" Mont., Eras, Beza, "adjicietur." In the parallel, Luke 8 : 18, the

E. V. properly uses "be given," but there the text has *δοθήσεται*. Rob. (*προστίθῃμι*), Gener. "to join unto, to add unto;" Liddell, "to put to, to add;" Bretsch., "de augmento: *insuper addo*." This verb occurs eighteen times (E. V.), and is rendered by "add" eleven times. In the remaining seven instances, it usually has the force of an adverb (*iterum*) by a Hebraism. For the use of "will," auxiliary, see last note.

"even what;" καὶ ὃ. Sharpe, Kend., Pechy. Vulg., Eras, Beza, Castal., "etiam quod;" S. Fr., "cela même que."

"will." For use of this auxiliary see note t.

"as if;" οὕτως—ὡς. Thomson. G. Fr., "comme si." In English the connection of "so" (or "thus") with "as if," is a *pleonasm*, unless we supply the ellipsis which is found in the construction of the text—thus—"The kingdom of God is "so" (thus) *it is* as if," etc. Should it be deemed necessary to give both particles a place by their equivalents, I suggest the alternative rendering, "The kingdom of God is thus, as if," etc. Vulg., Eras., "quemadmodum si."

"on the ground;" ἐπὶ τῆς γῆς. Pechy, Thom., Wakef. De Wette, "auf." Bloomfield, Annot. So (E. V.) v. 5, 8. Matt. 6 : 19; 9 : 6; 24 : 3. Mark 4 : 1; 6 : 47, 48; 8 : 6. Rob., ἐπὶ. "Ground," which is a common signification of γῆ, is deemed more appropriate than "earth," as it obviously refers to *cultivated ground* or *soil*. So v. 26.

"ground." See last note.

"itself." The neuter pronoun is used *in prose*, in our language. So Pechy, Kend., Wakef., Sharpe, Thom.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
then the ear, after that the full corn in the ear.	χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. ²⁹ ὅταν δὲ παραδῶ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.	the ear, ^b then the full ^c grain in the ear. But when the fruit ²⁹ ^d offereth <i>itself</i> , immediately he putteth in the sickle, because the harvest ^e hath come. And ³⁰ he said, To what shall we liken the kingdom of God, or with what comparison shall we compare it? It is like a grain of ³¹ mustard-seed, which when it is sown 'on the ground, is ^f the least of all the seeds ^g on the ground: ^h and yet when it is ³² sown, it groweth up, and becometh ⁱ the greatest of all the herbs, and shooteth out great branches, so that ^j the birds of the air ^k can lodge under its
30 And he saith, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?	³⁰ Καὶ ἔλεγε, Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; ³¹ ὡς κόκκῳ σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς. ³² καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ	
31 It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:		
32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.		

^b "then;" *εἶτα*. So in the preceding clause (E. V.) Kend., Sharpe, Wakef. So Luke 8 : 12. John 19 : 27; 20 : 27, etc.

^c "grain;" *σιτον*. Sharpe, Rob., Liddell. As this word comprehends the various seeds which serve for food, it is best rendered by a *generic* equivalent. See ch. 2 : 23, note p.

^d "offereth *itself*;" *παραδῶ*. Bloomf. (Annot.) Fritz., "se tradiderit;" Trollope, (Gram.) "presents *itself*." Winer (§ 31 b : 2) remarks that after active verbs of a transitive signification, the reflexive pronoun is sometimes omitted. "Here (says he) also may be referred Mark 4 : 29, *παραδῶ*, quum (se) tradiderit," etc. Bloomf. (N. T.), after noticing the difficulties which translators have found in this passage, observes, "The best mode of removing the difficulty is (with Beza, Heupel, Wolff, Kuinöl, and Fritz.) to suppose an ellipsis of *ἐαυτὸν*, as in the case of many other active verbs to which use imparted a reciprocal sense." So this verb is used *reciprocally*, in the sense of "present," or "commit." 1 Pet. 2 : 23.

^e "hath come;" *παρέστηκεν*. Dick., "hath arrived." This auxiliary harmonizes with our *usus loquendi*, and gives the proper sense of the verb. It forms one of those perfects, which embrace the present, or *the time*, which is now before us. See ch. 1 : 38, note a.

^f "on the ground." See v. 20, note i. Wakef. Fr., "sur la terre."

^g "the least of all the seeds;" *μικρότερος πάντων τῶν σπερμάτων*. Pechy So parallel Matt. 13 : 32. Dick., "the smallest of all the seeds." Pechy remarks on the rendering, "the least of all the seeds:" "There can be no doubt as to the propriety of this change on *logical grounds*; the comparative form would, clearly, if taken literally, imply that the mustard-seed was not itself a seed." In addition to this remark, I suggest that

"less than all seeds" is not correct English. Our *usus loquendi*, if we use the comparative, would demand this phrase, "which is less than any *other* seed." This is submitted as an alternative rendering. De Wette, "der kleinste aller Samen;" Beza, "minimum est;" Castal., "omnium terrestrium seminum vel minimum;" Belg., "het minste is van alle." The *superlative* is used in this passage by Wesley, Camp., Thom., L. Tomson.

^h "on the ground." See v. 20, note i.

ⁱ "and yet;" *καὶ*. This conjunction sometimes closely connects two opposed clauses. Hoogeven (*καὶ*). It thus performs the office of *μὲν* and *δὲ*, as in John 9 : 30, *οὐκ οἶδατε πόθεν ἐστὶ, καὶ ἀνέφξέ, κ.τ.λ.*, E. V., "ye know not whence he is, and yet he hath opened," etc. In cases of this kind, the conjunction has not, *in itself*, an *adversative* sense, but, as Hoogeven remarks, takes it from the nature of the opposed clauses or members. Rob. (*καὶ*.)

^j "the greatest of all the herbs;" *πάντων τῶν λαχάνων μείζων*. Camp. and Dick. use the superlative here. It is appropriate on the same principle which applies to *μικρότερος*, in v. 31. See v. 31, note g. Should it be deemed best to retain the comparative form, then an alternative rendering which does not violate the *propriety* of the English, would be, "greater than any *other* herb." I retain the article as in v. 31. The Greek and English harmonize in this use of the article. The parallel, Matt. 13 : 32, *μείζων τῶν λαχάνων*, is rendered in the E. V., "the greatest among herbs." See the use of the comparative *μείζων* for the superlative in Matt. 18 : 1. Mark 9 : 34. Luke 9 : 46. 1 Cor. 8 : 13. So *ἐλεεινότεροι*, 1 Cor. 15 : 19, E. V., "most miserable." Trollope, (Gram.) § 43, obs. 5.

^k "birds." See v. 4, note g.

^l "can;" *δύνασθαι*. Pechy. This is a common rendering of the verb in the E. V.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
33 And with many such parables spake he the word unto them, as they were able to hear it.	τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. ³³ Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν.	shadow. And with many such ³³ parables, "he spoke the word to them, even as they were able to hear it. But without a parable, ³⁴ "he did not speak to them: and when they were alone, "he explained all things to his disciples. And "that day, "evening ³⁵ having come, he saith to them, Let us pass over to the other side. And "leaving the crowd, ³⁶ they took him as he was in the ship. And there were also "other little ships with him. And there arose a great "storm ³⁷ of wind, and the waves "dashed into the ship so that it "was now filling. And he was "at ³⁸ "the stern, asleep on "the pillow: and they awake him and say to him, "Teacher, dost thou
34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.	³⁴ χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.	
35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.	³⁵ ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅψιας γενομένης, Διέλθωμεν εἰς τὸ πέραν. ³⁶ Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὥς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. ³⁷ καὶ γίνεται λαίλαψ ἀνέμου μεγάλης· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἦδη γεμίζεσθαι. ³⁸ καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι	
36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.		
37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.		
38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?		

" "he spoke;" ἐλάλει. Kendrick, Thomson. Tyndale, "he preached."

" "he did not speak;" οὐκ ἐλάλει. Thom. This arrangement is adopted as natural, and one which furnishes a sentence easily enunciated. Kend., Camp., "he told nothing."

• "he explained;" ἐπέλυε. Wakef., Thom., Dick., Newcome, Pechy. Rob. and Liddell (*in verbo*).

• "that;" ἐκείνῃ. Campbell, Rob., Liddell. Mont., Vulg., "illā die;" Eras., Beza, "die illo;" Castal., "illo die." This pronoun joined with ἡμέρα, is rendered "that" in (E. V.) Matt. 7:22; 22:46; 24:36; 26:29. Mark 14:25. Luke 6:23, etc.

• "evening;" ὅψιας. Pechy, Campbell, Wesley, Sharpe. "Even" now belongs to poetry. There is no necessity for the insertion of a supplementary article "the" before "evening." See ch. 1:32, note n.

• "leaving (the crowd);" ἀφέντες (τὸν ὄχλον). Kend., G. Campbell, Thomson. Tyndale, Cran., Geneva, "left;" Castal., "omissā multitudinē;" S. Fr., "ils eurent laissé;" Belg., "getalen hebbende;" De Wette, "lassend;" Bretsch. (*in verbo*), "inquo aliquem seu aliquod, ich verlasse." So (E. V.) Matt. 4:11; 8:15; 22:22; 26:44. Mark 8:13. John 14:18.

• "other little ships with him." This is the natural order for our language. So Pechy. S. Fr., "d'autres bateaux étaient avec lui;" De Wette (who reads πλοῖα), "andere Schiffe mit ihm." I do not regard the evidence sufficiently decisive to authorize the change of πλοῖα to πλοῖα. See Fritz. (*in loco*).

• "storm;" λαίλαψ. Though I retain the rendering of the E. V., it is not without a conviction that the sense of "storm" has changed since 1611, so that we now apply it to a fall of rain, hail, or snow. I, therefore, suggest "gust" as a substitute. See Webster on "storm." The definition of gust, "a blast of wind of short duration," presents the idea here conveyed by λαίλαψ.

• "dashed;" ἐπέβαλλεν. Cran., Wakef., Kend., L. Tomson, Dick., Rob. (*in loco*), Liddell. The pronoun ἐαυτά is understood after this verb, literally, "the waves threw themselves into," etc. Fritz. says, "ἐπιβάλλειν, h. l., sensu intransitive notat se injicere." Mont., "injiebant;" S. Fr., "se jetaient;" Iber., "se arroja ban las ondas."

• "was—filling;" γεμίζεσθαι. Wakefield, Kendrick, Pechy, Sharpe, Thom. S. Fr., "s'emplissait;" Iber., "se llenaba."

• "at;" ἐπὶ (τῇ πρύμνῃ). Rob., Liddell. S. Fr., "à (la poupe)."

• "the stern;" τῇ πρύμνῃ. Wesley, Wakef., Camp., Sharpe, Thom., Kend. So Acts 27:29.

• "the pillow;" τὸ προσκεφάλαιον. Wesley, Sharpe, Pechy. Bloomf. (N. T.), "the pillow." The article having a peculiar force, as pointing to a particular part of the furniture of the ship. Iber., "el cabezal."

• "Teacher;" Διδάσκαλε. Kend., Pechy, Sharpe, Wakef. De Wette, "Lehrer." So this word should be rendered in all cases, as it has been (E. V.) John 3:2. Acts 13:1. 1 Cor. 12:28,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.	ὅτι ἀπολλύμεθα; ³⁹ Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.	not care that *we are perishing? And he rose and rebuk- ed the wind, and said to the sea, *Be silent, be still! And the wind ceased and there was a great calm. And he said to
40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?	⁴⁰ καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν;	them, Why are ye so fearful? how is it that ye have no faith?
41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?	⁴¹ Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;	And they feared exceedingly, ⁴¹ and said *to one another, *Who then is this, that even the wind and the sea obey him?
CHAP. V.	CHAP. V.	CHAP. V.
AND they came over unto the other side of the sea, into the country of the Gadarenes.	ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.	AND they *came to the other
2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,	² καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,	side of the sea, into the country of the Gadarenes. And *as he
3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:	³ ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις· καὶ οὔτε ἀλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι,	came out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling *in
4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the	⁴ διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσι δεδέσθαι, καὶ διεσπᾶ-	the tombs; and *no one could bind him, *not even with chains: because *he had *often been
		bound with fetters and chains, and the chains *had been burst

29. Eph. 4 : 11. 1 Tim. 2 : 7. 2 Tim. 1 : 11; 4 : 3. Heb. 5 : 12.

* "we are perishing?" ἀπολλύμεθα; Bloomf. (N. T.), Pechy, Wakef., Dick.

^b "Be silent;" σιώπα. Dick. Vulg., Eras., Castal., "Tace;" Beza, "Sile;" S. Fr., "Fais silence." As an alternative rendering, "Silence!" Kend. This idiomatic term imitates the conciseness of the Greek, and is equally forcible. See ch. 14 : 61, note.

* "to one another;" πρὸς ἀλλήλους. Sharpe, Thom., Rob. (in verbo), Liddell. So (E. V.) Matt. 24 : 10. John 13 : 34; 15 : 12, 17. Acts 19 : 38.

^d "Who then is this?" Τίς ἄρα οὗτός ἐστιν; Wakef., Pechy, Kend., Sharpe. De Wette, "Wer ist doch dieser?" S. Fr., "Qui donc est celui-ci?" Belg., "Wie ist doch deze?" Ital., "Chi è dunque costui?" Iber., "Quién pues es este?"

* "came to," etc.; ἦλθον εἰς. The adverb "over" is unnecessary, not being demanded by the text or the exigentia loci. So in the parallel, Matt. 8 : 28, ἐλθόντι αὐτῷ is rendered in the E. V., "he was come" (properly, "he came"). Wesley, Sharpe, Pechy. "Over" originated in the rendering of the Vulgate,

"venerunt trans fretum maris." Beza correctly renders, "venerunt in ulteriorem," etc.; S. Fr., "ils arriverent à l'autre bord;" Sharpe, Pechy, "And they came to;" Span., "Y vinieron à la otra parte del mar." Syr., ܡܕܝܢܬܐ ܕܡܪܝܬܐ.

^b "as he came;" ἐξελθόντι αὐτῷ. Kend., Wesley, Sharpe. S. Fr., "comme il sortait." See ch. 1 : 38, note a.

* "in (the tombs);" ἐν τοῖς μνημείοις. So ἐν is rendered in v. 5 (ἐν τοῖς μνήμασιν), E. V. Wesley, Wakef., Sharpe, G. Camp., Thom., Dick. Vulg., Eras., Beza, "in monumentis;" S. Fr., "dans les sepulchres;" De Wette, "in den Begräbnissen."

^d "no one;" οὐδεὶς. Pechy, Wakef., Sharpe. See ch. 2 : 21, note h.

* "not even;" οὔτε. Kend., Camp., Thom., Rob. (in loco)

^f "that," after "because," in the E. V., is dropped by Sharpe, Pechy, Wesley, Wakef., G. Camp., Thom., Dick., Kend. There is nothing in the text to demand it.

^g "often been." Wesley. This is the natural and proper order.

^h "had been burst;" διεσπᾶσθαι. Thomson, "he burst;" Rheims, "he had burst." So Jer. 2 : 20, Sept., διέσπασας τὸν δεσμούς σου, E. V., "burst thy bands." The definition of

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
fetters broken in pieces: neither could any <i>man</i> tame him.	σθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι. ⁵ καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασιν ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις. ⁶ Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, ⁷ καὶ κρᾶξας φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς. ⁸ ἔλεγε γὰρ αὐτῷ, Ἐξέλθε, τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. ⁹ Καὶ ἐπηρώτα αὐτὸν, Τί σοι ὄνομα; Καὶ ἀπεκρίθη, λέγων, Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. ¹⁰ Καὶ παρεκάλει αὐτὸν	asunder by him and the fetters broken in pieces: nor could any one tame him. And al- ⁵ ways, night and day, he was 'in the tombs and in the mountains, 'crying out, and cutting himself with stones. But when he saw ⁶ Jesus 'far off, he ran and 'did reverence to him, and 'cried ⁷ out with a loud voice and said, What have I to do with thee, Jesus, Son of the Most High God? 'I implore thee by God, that thou torment me not;' (for ⁸ he 'had said to him, Come out of the man, 'unclean spirit.) And he asked him, What is thy ⁹ name? And 'he saith to him, My name is Legion, for we are many. And he besought him ¹⁰

"burst" by Webster is, "To break or rend by force or violence."

¹ "in the tombs and in the mountains;" ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσι. This is the reading of Griesbach, Scholz, Knapp, Tittmann, Lachmann, Tischendorf. It is recognized by Syriac, Vulgate, and approved by Fritzsche and Bloomfield.

¹ "crying out;" κρᾶζων. Rob. See ch. 1 : 26, note z.

² "far off;" ἀπὸ μακρόθεν. "Afar" is now restricted to poetic language. Alternative rendering, "from far." In present usage the equivalent is, "at a distance." "Far off" occurs in the E. V., Gen. 44 : 4. Numb. 2 : 2. 2 Sam. 15 : 17. Eph. 2 : 13.

¹ "did reverence to him;" προσεκύνησεν αὐτῷ. Rob. (*in verbo*), "In N. T. and generally, to do reverence or homage to any one, usually by kneeling or prostrating oneself before him; Sept. every where for הִשָּׁתַּחֲוֶה 'to bow down, to prostrate oneself in reverence.'" So Sept., 2 Sam. 9 : 6, καὶ ἐπεσεν ἐπὶ πρόσωπον αὐτοῦ, καὶ προσεκύνησεν αὐτῷ, E. V., "he fell on his face and did reverence to him." 1 Kings 1 : 31, προσεκύνησε τῷ βασιλεῖ, E. V., "did reverence to the king."

Reverence paid to men, is no longer termed "worship." Hence, a word which, in present usage, implies the adoration of the heart, is less accurate here, and in similar instances, than one which has primary reference to that attitude by which the superiority of power or rank was indicated.

² "crying out;" κρᾶξας. Wakef. See ch. 1 : 26, note z.

² The supplementary "thou" of E. V. is superfluous. No supplement in Dick., Camp., De Wette, S. Fr., Iber.

³ "I implore thee;" ὀρκίζω σε. Castal., "obtestor te." The verb here has the sense of "obtestor," "to implore vehemently," "to beseech." Bretsch. (*in loco*), "obtestor." So 1 Thess. 5 : 27, ὀρκίζω ὑμᾶς τὸν Κύριον, E. V., "I charge you by the Lord." In the parallel, Luke 8 : 28, δέομαί σου, "I beseech thee." Bloomf. (N. T.) remarks on this verb, "here (as Grotius, Rosenmüller, and Kuinöl have thought) it has the force of oro, obtestor te per Deum." Fritz., "recte explicuit Grotius, oro, obtestor te per Deum." The colloquial phrase in English "for God's sake, I beseech you," has the same force. Compare Horace, B. I., Ode 8 : 1, "per omnes te Deos oro." I use "implore" (though a non-biblical word) in order to make a distinction similar to that of the text, between this passage and the parallel, Luke 8 : 28.

⁴ As the text has a colon after βασανίσῃς, a semicolon has been placed after "not."

⁵ "had said;" ἔλεγε. Tyndale, Wakefield, G. Camp., Dick., Bloomf., Newcome. "Where the relation of time is sufficiently clear from the context, the aorist can be employed instead of the pluperfect, in narration," Buttm., § 137. 3.

⁶ "thou." See v. 7, note n.

⁷ "he saith." Sharpe, Pechy. Λέγει αὐτῷ is the reading of Griesbach, Scholz, Lach., Tisch., Tittmann, Knapp, Fritz., Bloomfield, Rob. (Harmony.) It is recognized by Syriac and Vulgate. There is no reasonable doubt that ἀπεκρίθη, λέγων, in the Text Recept., is erroneous.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that he would not send them away out of the country.	πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ¹¹ ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων μεγά- λη βοσκομένη. ¹² καὶ παρεκάλε- σαν αὐτὸν πάντες οἱ δαίμονες, λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθω- μεν. ¹³ Καὶ ἐπέτρεψεν αὐτοῖς εὐθὺς ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλ- θον εἰς τοὺς χοίρους· καὶ ὥρμη- σεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν. ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. ¹⁴ Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, καὶ ἀνήγ- γειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον ἰδεῖν τί ἔστι τὸ γεγονός. ¹⁵ καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. ¹⁶ καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο	earnestly that he would not send them away out of the coun- try. And there was there ¹¹ near the mountain a great herd of swine feeding. And ¹² the de- mons besought him, saying, Send us into the swine, that we may enter into them. And imme- diately Jesus gave them leave, and the unclean spirits went out and entered into the swine: and the herd ¹³ rushed down the steep into the sea (they were about two thousand), and were choked in the sea. And those ¹⁴ who ¹⁵ fed them, fled and ¹⁶ re- ported it in the city and in the country. And they went out to see what it was that had been done. And they come to Jesus and see the demoniac, who had had the legion, sit- ting and clothed, and in his right mind: and they were afraid. And those who saw it, told them how it befell the

* "earnestly;" *πολλὰ*. Wesley, Dick., Wakefield, Campbell, Thom. This change is made in conformity with "the existing state of our language." "*Vehemence*," not "*frequency*," is the thought here.

* "by;" *πρὸς* (*τῷ ὄρει*). Sharpe, Pechy. Rob. says, "With the dative, *πρὸς* marks a place or object, by the side of which a person or thing is." Bloomf. (N. T.), "*juxta montem*."

* "the mountain." Sharpe, Camp., Dick., Pechy. *Τῷ ὄρει* is the reading of Griesbach, Scholz, Knapp, Tittmann, Lach., Tischend., Fritzsche, Bloomfield. So in the parallel, Luke 8 : 32. Bloomf. says, "this reading is found in the greater part of the MSS., and nearly the whole of the Versions."

* *πάντες* of the Text. Recept. is rejected by Griesb., Scholz, Tittmann, Tischendorf, Bloomf., Fritzsche. Not recognized by Syriac or Vulgate.

* "rushed;" *ὥρμησεν*. Wesley, Wakefield, Kend., Sharpe, Camp., Pechy. Belg., "stortede;" De Wette, "stürzte;" Beza, "ruit;" Rob., Bretsch, (*in verbo*), "dicitur, de eo qui fertur cum impetu." So Acts 19 : 29.

* "the steep;" *τοῦ κρημνοῦ* Wesley, Kend., Pechy. As

an alternative, "the precipice." Diod. Sicul., B. I., cap. 33, ἀπὸ δὲ τῆς Ἀραβίας κρημνοὺς κατεβόχοιτας, "but on the side toward Arabia, broken precipices"

* "them." Sharpe, Pechy. Instead of *τοὺς χοίρους* of the Text. Recept., Griesbach, Scholz, Knapp, Titt., Lach., Tischend. read *αὐτοὺς*. So Rob. (Harmony.) Fritz. rejects *τοὺς χοίρους*. Vulg., "eos;" Syr., ܐܘܬܐܢ.

* "reported;" *ἀπήγγειλαν* (instead of *ἀνήγγειλαν*), is the reading adopted by Griesbach, Scholz., Titt., Knapp, Vater, Lach., Bloomf., Fritz., Tischendorf, Rob. (Harmony.) The verb has the sense of *bearing news*, or *a message*, from one person or place to another. Rob., "to report." Liddell, Kend. So (E. V.) Acts 4 : 23. 1 Cor. 14 : 25.

* "that had been done;" *τὸ γεγονός*. Wakef. Eras., "(quid esset) quod acciderat;" Beza, "[quid illud esset] quod factum fuerat."

* "the demoniac." See ch. 1 : 32, 34, notes.

* "who had had;" *τὸν ἱσχυρότα*. Kend., Pechy, Wesley. S. Fr., "qui avait eu." This part. has the force of a pluperf. Trollope, § 50 : 6. See *ἐωρακότες*, John 4 : 45.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
was possessed with the devil, and also concerning the swine.	τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. ¹⁷ καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. ¹⁸ Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ. ¹⁹ ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος ἐποίησε, καὶ ἠλέησέ σε. ²⁰ Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. καὶ πάντες ἐθαύμαζον.	demoniac and concerning the swine. And they began to 'en- ¹⁷ treat him to depart from their 'borders. And 'as he went ¹⁸ into the ship, he who had been possessed with the demons, 'en- treated him that he 'might re- main with him. 'And yet he did ¹⁹ not suffer him, but saith to him, Go home to thy friends and tell them 'how much the Lord hath done for thee, and 'hath pitied thee. And he de- ²⁰ parted and began to publish in Decapolis 'how much Jesus had done for him. And 'all 'wondered. And when 'Jesus had ²¹ passed over again 'in the ship to the other side, a great crowd gathered to him; and he was 'by the sea-side. And behold, ²²
20 And he departed, and began to publish in Decapolis how great things Jesus had done for him. And all men did marvel.	²¹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτὸν, καὶ ἦν παρὰ τὴν θάλασσαν. ²² Καὶ ἰδοὺ, ἔρχεται εἰς	21 passed over again 'in the ship to the other side, a great crowd gathered to him; and he was 'by the sea-side. And behold, ²²
21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.		

* The supplement "also" of the E. V. is superfluous. It is dropped by Wesley, Kend., Camp., Thom., Wakefield, Pechy, Sharpe. Sharpe, Wesley, Dick. It is the true reading. *Kaì* here has the apparently adversative force. Rob., καὶ. See ch. 6 : 19.

† "entreat;" παρακαλεῖν. Camp., Thom., Rob. So E. V., Luke 15 : 28. 1 Cor. 4 : 13. 1 Tim. 5 : 1.

‡ "borders;" ὁρίων. This noun, in classic usage, has the same signification as ὄρος, a bound, goal; hence, in the plural, τὰ ὄρια, the boundaries, bound, frontier. Liddell. By Hebraism it signifies the place included within certain boundaries, and might be represented by our later word "district," or, when the boundaries were not well defined, by "territory." "Coast" is no longer a proper equivalent for this word. As "borders" is generally well understood in the sense of "region" or "territory," and has the advantage of being a "biblical word," it is deemed most appropriate. So (E. V.) Matt. 4 : 13. I have rendered ὄρια uniformly "borders." So Wakef., Kend., Pechy, Newcome, Dick. Vulg., Erasmus, Beza, Mont., Castalio, "finibus;" Iber., "confines;" De Wette, "Grenzen."

§ "as he went;" ἐμβάντος αὐτοῦ. Wesley, Kendrick. De Wette, "als er in das Schiff trat."

|| "entreated;" παρεκάλει. See v. 17, note g.

¶ "might remain;" ᾗ. Kendrick. De Wette, "er—bleiben dürfe;" Castal., "at esset ei comes."

⌘ "And yet he did not suffer." Instead of ὁ δὲ Ἰησοῦς of the Text. Recept., Griesb., Scholz, Tischend., Knapp., Titt., Fritz. read, καὶ οὐκ. Recognized by Syriac and Vulg. So De Wette,

1 "how much;" ὅσα. Wakef., Kend., Dick., Rob. (ὅσος). De Wette, "wie viel."

⌘ "hath pitied;" ἠλέησέ. Kend., Wakef., "pitied;" Sharpe, "hath had pity;" Rob. (*in verbo*), "to pity." Buttm., § 137. 3, "When the relation of time is sufficiently clear from the context, the aorist can be employed, instead of the perfect."

⌘ "how much." See v. 19, note m.

⌘ "all;" πάντες. Kend., Dick., Camp., Wakef., Thom.

⌘ "wondered;" ἐθαύμαζον. Kend., Pechy, Rob. "Marvel" is obsolete.

⌘ "Jesus had passed over again;" διαπεράσαντος τοῦ Ἰησοῦ —πάλιν. Sharpe. Pechy, "had crossed over again." The aorist participle being rendered by a finite verb, the pluperfect is appropriate. See v. 8, note. See also ch. 1 : 38, note. Iber., "habiendo pasado Jesus."

⌘ "in the ship;" ἐν τῷ πλοίῳ. So (E. V.) ch. 4 : 36. Wesley, Kend., Wakef., Camp., Pechy. S. Fr., "dans la barque;" Iber., "en la barca;" Belg., "en het ship;" De Wette, "im Schiffe." Compare ch. 3 : 9. "By ship" was copied from Tyn- dale. The article is *specific* here, and should not be dropped. The above authorities are cited in reference to the proper rendering of ἐν, not of πλοίῳ.

⌘ "by the sea-side;" παρὰ τὴν θάλασσαν. "With the accus. παρὰ signifies along, beside," Liddell. This sentence is correctly

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
22 And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,	τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ. ²³ καὶ παρεκάλει αὐτὸν πολλὰ, λέγων, Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσεται.	there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet, and entreated ²³ him earnestly, saying, My little daughter is at the point of death: I pray thee, come and lay thy hands on her, that she may be healed and she will live.
23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.	²⁴ Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέλιβον αὐτόν.	him earnestly, saying, My little daughter is at the point of death: I pray thee, come and lay thy hands on her, that she may be healed and she will live. And ²⁴ he went with him; and a great crowd followed him and pressed on him.
24 And Jesus went with him; and much people followed him, and thronged him.	²⁵ Καὶ γυνή τις οὖσα ἐν ρύσει αἵματος ἔτη δώδεκα, ²⁶ καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' ἐαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ²⁷ ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ. ²⁸ ἔλεγε γὰρ, Ὅτι, κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι.	And ²⁵ a certain woman who had had an issue of blood twelve years, and had suffered much from ²⁶ many physicians, and had spent all that she had, and was not at all benefited, but rather grew worse, ²⁷ having heard of Jesus, ²⁸ came in the crowd behind and touched his garment: for she
25 And a certain woman which had an issue of blood twelve years,	²⁹ Καὶ εὐθέως ἐξήρανθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται	And immediately the fountain ²⁹ of her blood was dried up; and she felt in her body that she
26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,		
27 When she had heard of Jesus, came in the press behind, and touched his garment:		
28 For she said, If I may touch but his clothes, I shall be whole.		
29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.		

rendered "by the sea-side," E. V., Matt. 13 : 1. Mark 2 : 13; 4 : 1. Acts 10 : 6. The phrase should (as far as propriety will allow) be rendered uniformly.

† "entreated." See v. 17, note f.

‡ "earnestly;" *πολλὰ*. See v. 10, note t. Greenf., "vehemently."

‡ "will live." Kend., Sharpe.

‡ "he went;" *ἀπῆλθε*. Wesley, Sharpe, Tyndale, Cranmer, Geneva. S. Fr., "il s'en alla;" Iber., "I se fué;" Belg., "hij ging;" De Wette, "er ging." As the nominative is not expressed in the text, and as there is no obscurity as to the agent, "he" should be employed instead of the supplement "*Jesus*."

‡ "pressed on;" *συνέλιβον*. Dick., Wakefield. Rob. (*in verbo*), "to press upon a person in a crowd;" Liddell, "to press." "To throng" is obsolete. See on *θλίβω* ch. 3 : 9, note.

‡ "who had had;" *οὖσα*. Wesley, Pechy. The participle (aorist) *δαπανήσαντα*, in the next clause, is properly rendered in the E. V. by the pluperf. "had spent." The tense of the equivalent of *οὖσα* should be in that tense. Our *usus loquendi* demands this. *Εἰμί* is defective, having no aorist or pluperfect.

‡ "much;" *πολλὰ*. Wakef., Dick., Kend., Pechy, Sharpe, Camp., Thom., Rob.

‡ "was not at all benefited;" *μηδὲν ὠφεληθείσα*. Kend., Pechy, "was nothing benefited;" Rob., "*μηδέν*, as adverb, not at all." So Liddell. "Bettered" is no longer current.

‡ "having heard;" *ἀκούσασα*. Wakefield, Pechy, Thomson, Sharpe.

‡ "If I may but touch;" *κὰν—ἄψωμαι*. Tyndale, Cranmer, Geneva, Sharpe, Pechy, Dick. Rob. on *κὰν*, "if—but." So Wakef., Thom. Camp., "if—but."

‡ "garments;" *ἱματίων*. Pechy. So the singular *ἱμάτιον*, v. 27, is rendered "garment" in the E. V. There is no necessity for changing the rendering here. In other versions, the word, in these verbs, is rendered uniformly. S. Fr., "vêtement—vêtements;" Span., "vestido—vestido;" Vulg., "vestimentum—vestimentum;" Mont., "vestimentum—vestimenta." So Eras. and Castalio. Iber., "vestido—vestidos;" De Wette, "Kleid—Kleid;" Belg., "kleed—kleederen." The E. V. copies Tyndale.

‡ "I shall be healed;" *σωθήσομαι*. Sharpe, Kend., Rob. (on *σώζω*). G. Fr., "je serai guérie."

‡ "her." "The article *τῷ*, joined with *σώματι*, is equivalent to the possessive pronoun," Kühner, § 244, 4. Hence "her" is not a supplement.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?	ἀπὸ τῆς μάστιγος. ³⁰ καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, Τίς μου ἥψατο τῶν ἱματίων;	was healed of that plague. And ³⁰ immediately, Jesus knowing in himself that the power had gone out of him, turned round in the crowd, and said, Who touched my garments? And ³¹
31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?	³¹ Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο; ³² Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. ³³ ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εὐδυνία ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. ³⁴ ὃ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. ³⁵ Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες, Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον; ³⁶ Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν	his disciples said to him, Thou seest the crowd pressing on thee, and sayest thou, Who touched me? And he was ³² looking round to see her who had done this. But the woman ³³ fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he said to her, Daughter, ³⁴ thy faith hath healed thee; go in peace and be whole of thy plague. While he was ³⁵ still speaking, there came ³⁶ some from the house of the ruler of the synagogue, who said, Thy daughter is dead; why troublest thou the teacher any further? But ³⁶ as soon as Jesus heard the word
32 And he looked round about to see her that had done this thing.		
33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.		
34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.		
35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?		
36 As soon as Jesus heard the		

⁵ "immediately." This place is properly given to the adverb by Kendrick. If placed after Jesus, it is made to qualify "knowing," whereas it belongs to "turned round;" in other words, *εὐθέως* is to be construed not with *ἐπιγνοὺς*, but with *ἐπιστραφεὶς*. So Sharpe, "And straightway Jesus," etc.; Thomson, "turning about immediately."

⁶ "The power." Pechy, Rob. The article is retained by Wesley, Sharpe, Thom., S. Fr., De Wette, Span., Iber., Belg., Luther. *Δύναμις*, here, implies that power by which miracles were wrought, and which is thus defined Rom. 15 : 19, *δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος Θεοῦ*. See Rob. (*δύναμις*.) As the noun is entirely definite, it should have the article. Fritzsche, "vim sanatricem." Marginal note, "or, the power that had gone out of him."

¹ "turned round;" *ἐπιστραφεὶς*. Sharpe, Pechy, Thomson. Kend., "turned about." It is unnecessary to place the equivalent of *ἐαυτόν* (which is understood in constructions of this kind) in the Revision. The idiom of our language leaves "himself" to be supplied by the mind of the reader. In this respect, our *usu. loquendi* is like that of the Greek. "Round" is used euphonia gratiae.

¹ "garments." See v. 28, note e.

² "pressing on." See v. 24, note y.

¹ "he was looking round;" *περιεβλέπετο*. Wakefield. Beza, "circumspiciebat;" S. Fr., "il regardait tout autour." This usual rendering of the imperfect, as implying continued action, is exact. Trollope, (Gram.) p. 129 (2). Rost, (Gram.) § 116 (10).

² "had been done;" *γέγονεν*. Thom., Pechy, Wakef., Kend use the pluperf.

³ "to her;" *ἐπ' αὐτῇ*. Bloomf., Kend., Wakef., Pechy.

⁴ "hath healed;" *σέσωκέ*. See v. 28, note e. Kend., Sharpe. Rob., *σώζω* (2).

⁵ "While he was still speaking;" *Ἐτι αὐτοῦ λαλοῦντος*. Kend., Pechy, Wakef., Dick., Thomson, "Now while he was speaking." Vulg., Beza, "adhuc eo loquente."

⁶ "some came from the house of the ruler of the synagogue." Wakef. and Pechy have properly used the supplement *some*, as *τίνας* is understood before *ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου*. Fritz. and Bloomf. By this arrangement, the passage is rendered more harmonious and perspicuous.

⁷ "the teacher." See ch. 4 : 38, note z.

⁸ "But;" *Ἀε*. Wakef., Dick. Vulg., Eras., Beza, "autem;" Castal., "at;" S. Fr., "mais;" Span., "mas;" Ital., "ma;" Luther, De Wette, "aber." The particle is obviously *adversative*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.	λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φόβου, μόνον πίστευε. ³⁷ Καὶ οὐκ ἀφήκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.	that was spoken, he saith to the ruler of the synagogue, Fear not, only believe. And ³⁷ he suffered no one to follow him "except Peter, and James, and John the brother of James.
37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.	³⁸ καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλά. ³⁹ καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. ⁴⁰ Καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν ἅπαντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. ⁴¹ καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, Ταλιθα, κουμι· ὃ ἐστι μεθερμηνόμενον, Τὸ κοράσιον, (σοὶ λέγω,) ἔγειραι. ⁴² Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλη. ⁴³ καὶ	And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. ³⁸ And he cometh to the house of the ruler of the synagogue, and seeth "a tumult, "and those who wept and wailed "much. And ³⁹ "when he came in, he saith to them, Why do ye make a tumult and weep? "the child is not dead, but sleepeth. And they ⁴⁰ "laughed at him. But when he had put them all out, he taketh the father and the mother of the child, and those with him, and entereth in where "the child was lying. And he took ⁴¹ "the child by the hand and "saith to her, Talitha-cumi; which is, being interpreted, Damsel, (I say to thee) rise. And immediately the damsel ⁴² rose and "walked about, for "she was twelve years old. And "they were greatly astonished.
38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.		
39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.		
40 And they laughed him to scorn. But, when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.		
41 And he took the damsel by the hand, and said unto her: Talitha-cumi: which is, being interpreted, Damsel, (I say unto thee) arise.		
42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.		

* "no one;" (οὐκ)—οὐδένα. Kendrick, Pechy, Wakefield, Sharpe.

* "except;" εἰ μὴ. Dick., Kend., Camp. So (E. V.) Matt. 19:9. John 19:11. Rom. 9:29. "Save" is obsolete. "But," which is often used for εἰ μὴ in the E. V., is, to say the least, *obsolescent*.

* "a tumult;" θόρυβον. Kend., Pechy, Sharpe. Iber., "un alboroto;" De Wette, "siehet Lärmen." There is nothing to demand the indefinite article here.

* "and." As there is no conjunction in the text, this word should be italicized, as a supplement.

* "much;" πολλά. Rob. So (E. V.) ch. 1:45. John 14:30. Rom. 15:22; 16:12. 1 Cor. 16:19. "Greatly," in such constructions, is obsolete.

* "when he came in;" εἰσελθὼν. So ἐλθὼν—εἰς, in the parallels, Matt. 9:23. Luke 8:51 (E. V.) See ch. 1:38, note.

* "the child;" τὸ παιδίον. Kend., Pechy, Rob. (*in verbo*).

The E. V. confounds this word with κοράσιον, which is properly rendered "damsel," in v. 41, 42. In all cases, except ch. 5:39, 40, παιδίον is rendered "child," or "little child," in the E. V.

* "laughed at;" κατεγέλων. Sharpe, Kend., Wakef., Thom. The verb occurs only here, Matt. 9:24, and Luke 8:53. It has no greater force, in consequence of the use of κατὰ, than "to laugh at." "To laugh to scorn," is no longer in use. As an alternative rendering, "derided."

* "the child." See v. 39, note b.

* "the child." See v. 39, note b.

* "saith;" λέγει. Sharpe, Pechy, Wakef., Thomson. Vulg. Mont., Eras., "ait;" Beza, Castal., "dicit."

* "walked about;" περιεπάτει. Rob. (*in verbo*), Thomson Bretsch., "abambulo, deambulo;" De Wette, "wandelte umher."

* "she was twelve years old;" ἦν—ἐτῶν δώδεκα. Wesley, Wakef., Camp., Thom., Sharpe, Pechy.

* "they were greatly astonished;" ἐξέστησαν ἐκστάσει μεγάλη. A literal translation, like that of the E. V., introduces a Hellenistic or Hebrew idiom, which will always appear unnatural

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.	διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.	And he charged them ^b strictly ⁴⁸ that 'no one should know it, and commanded that something should be given her to eat.
CHAP. VI.	CHAP. VI.	CHAP. VI.
AND he went out from thence, and came into his own country; and his disciples follow him.	ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ² καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθείσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; ³ οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ⁴ ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.	AND he went out from thence, ¹ and came into ^a his own country; and his disciples follow him. And ^b the sabbath having ² come, he began to teach in the synagogue; and many hearing ^c him were astonished, ^d and said, From whence hath this ^e man these things? and what wisdom ^f is this which is given to him, that even such mighty works are wrought by his hands? Is not this the car- ³ penter, the son of Mary, the brother of James, and Joses, and Simon, and are not his sisters here with us? And ^g they had a difficulty as to him. But Jesus said to them, ⁴ A prophet is not without honor, ^h except in his own country and among his own ⁱ kindred, and in his own house. And he ⁵ could do no mighty work there, ^j except that he laid his hand on a few sick ^k 'persons and heal-

to English readers. Pechy recommends the above phrase. De Wette, "sie geriethen in grosses Erstaunen."

^a "strictly;" *πολλὰ*. See ch. 3 : 12, note t.

"no one;" *μηδεὶς*. Rob., Sharpe, Kend., Pechy, Thomson. S. Fr., "personne ne;" Span. and Iber., "nadie;" De Wette, "niemand."

^b "his own." The translators of the E. V. read *αὐτοῦ* instead of *αὐτοῦ* ("his") which last is found in Bagster's text. Bloomf. has *αὐτοῦ*, while the Elzevir, Mill, Montanus, Wilson, Erasmus, Robinson (Harmony,) have *αὐτοῦ*. So Griesb., Scholz, Knapp, and Titt. In v. 4, Bagster has, *ἐν τῇ πατρίδι αὐτοῦ*. Vulg., Mont., Eras. (Latin), Beza, Castal., all have "suam," not "ejus."

^c "the sabbath having come;" *γενομένου σαββάτου*. See ch. 1 : 21, 32, notes.

^d "and said;" *λέγοντες*. Thom., Camp. S. Fr., "disaient." Perspicuity demands the finite verb here.

^e "and Judas;" *καὶ Ἰούδα*. No preposition is necessary before this name. It is in the genitive (Doric form), and has *Ἰούδας*, as its nominative. Hence, "Judas" is the proper orthography in English, unless we follow that mode of spelling which

has been adopted in the O. T. (from the Hebrew.) In that case, "Judah," Camp., Wakef., Sharpe, Thom., have "and Judas."

^f "they had a difficulty as to him," *ἐσκανδαλίζοντο ἐν αὐτῷ*. Sharpe, "they found a difficulty in him." The thought presented here is, that they could not reconcile the humble condition of Jesus with *their* ideas of the Messiah. There is no evidence that their anger was excited, as the *present sense* of the word "offend" implies. They were rather confounded at the *difficulty*, which his case presented. These persons could not be said "to revolt" from Christ, for they had never been among his professed followers. As the verb does not admit an *uniform rendering*, unless in the literal sense "to stumble, we are obliged to vary the translation, so as to present the thought by appropriate phrases, which will meet the *exigentia loci*. See ch. 4 : 17, note. Alternative, "they were perplexed about him."

^g "except;" *εἰ μὴ*. Rob. See ch. 5 : 37, note v. Kendrick, Pechy, Camp.

^h "kindred;" *συγγενέσι*. Rob., Wesley, Dick., Pechy, Kend., Thom., L. Tomson, Rheims.

ⁱ "except;" *εἰ μὴ*. Rob. See ch. 5 : 37, note v.

^j "persons." This is properly a supplement. Kend., Dick.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
6 And he marvelled because of their unbelief. And he went round about the villages teaching.	⁵ Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας, ἐθεράπευσε. ⁶ καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων.	ed them. And he wondered ⁶ on account of their unbelief, and he went round the villages teaching. And he called ⁷ to him the twelve, and began to send them forth ⁸ two by two; and gave them power over the unclean spirits; and command- ⁸ ed them that they should take nothing for <i>their</i> journey, except a staff only; no ⁹ bag, no bread, no money in their ⁹ gir- dle; but be shod with sandals, ¹⁰ and not put on two coats. And ¹⁰ he said to them, "Wherever ye enter into a house, there re- main till ye depart from that place. And whoever shall not ¹¹ receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testi- mony ¹¹ to them. "Truly, it will be more tolerable for Sodom ¹² or Gomorrah in the day of judg- ment, than for that city. And ¹²
7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;	⁷ ΚΑΙ προσκαλεῖται τοὺς δώδεκα, καὶ ἡρξάτο αὐτοὺς ἀπο- στέλλειν δύο δύο, καὶ ἐδίδου αὐ- τοῖς ἔξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. ⁸ καὶ παρήγ- γειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· ⁹ ἀλλ' ὑποδεδε- μένους σανδάλια· καὶ μὴ ἐνδύ- σησθε δύο χιτῶνας. ¹⁰ Καὶ ἔλε- γεν αὐτοῖς, "Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξ- ἔλθητε ἐκείθεν. ¹¹ καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσω- σιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. ἀμὴν λέγω ὑμῖν, ἀνεκτό- τερον ἔσται Σοδόμοις ἢ Γομόρ- ροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πό-	
8 And commanded them that they should take nothing for <i>their</i> journey, save a staff only; no scrip, no bread, no money in <i>their</i> purse:		
9 But be shod with sandals; and not put on two coats.		
10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.		
11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily, I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.		

¹ "he wondered." See ch. 5 : 20, note p.

² "on account of;" διὰ (*cum accusat.*) "Because of" is ob- solete. As an alternative rendering, "at (their unbelief)."

³ "went round the villages;" περιῆγε τὰς κώμας. Kendrick. Κύκλῳ is to be joined to περιῆγε, not κώμας. It is often sub- joined by classical writers to verbs compounded with περι-. See Bloomf., *in loco*.

⁴ "to him." See ch. 3 : 13, note.

⁵ "two by two;" δύο δύο. By Hebraism instead of the classic ἀνὰ δύο. So Kend., Sharpe, Camp.

⁶ "the." Τῶν occurs both before the noun and adjective. It is properly retained by Sharpe, Dick., Camp., Pechy, Thom., S. Fr., Iber., Span., Luther, De Wette, Belg., Ital.

⁷ "except;" εἰ μὴ. See ch. 5 : 37, note v.

⁸ "bag." Dick., Camp., Pechy, Rob. "Scrip" is obsolete.

⁹ "girdle;" ζώνην. Wakefield, Dick. De Wette, "in den Gürtel;" Belg., "in den gordel." Rob. says, "the fold of the girdle sewed as a pocket or purse for money."

¹⁰ "Wherever ye enter;" Ὅπου ἐὰν εἰσέλθητε. Wakefield, Sharpe. So (E. V.) Mark 14 : 14. So with the relative adverb and subj., Matt. 8 : 19; 24 : 28; 26 : 13. Rob. (ὅπου); Liddell. Wesley, "Wheresoever ye," etc.

¹¹ "remain;" μένετε. Kend., Dick. Beza, "manete." This is a common rendering of this verb in the N. T. "Abide" is *obsolescent*.

¹² "to them;" αὐτοῖς. Tyndale, Cranmer, Geneva, Wiclif, Wakef., Pechy, Newcome, Scholefield (quoted by Pechy). Fritz- sche, "iis;" Vulg., Eras., "in testimonium eis;" Castal., "sit eis testimonio;" S. Fr., "pour leur être en témoignage;" De Wette, "ihnen;" Iber., "à ellos."

¹³ "Truly;" Ἀμὴν. See ch. 3 : 28, note.

¹⁴ "it will be;" ἔσται. Kend., Thom.

¹⁵ "or;" ἢ. So marg. of E. V. Geneva, L. Tom. Beza, Montanus, Eras., "aut;" Span., "ò." The rendering "and," as though καὶ occurred in the text, was derived from Matt. 10 : 15, where the reading is, Σοδόμων καὶ Γομόρρων.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 And they went out, and preached that men should repent.	λει ἐκείνη. ¹² Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι.	they went out and preached that ^a men should repent. And they ¹³
13 And they cast out many devils, and anointed with oil many that were sick, and healed <i>them</i> .	¹³ καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.	cast out many demons, and anointed with oil many that were sick, and healed <i>them</i> . And ¹⁴
14 And king Herod heard of <i>him</i> , (for his name was spread abroad,) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.	¹⁴ Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν, Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.	king Herod heard of <i>him</i> (for his name ^b had become ^c known) and he said, ^d John ^e the Immerser ^f hath risen from the dead and therefore mighty works ^g are active in him.
15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.	¹⁵ Ἄλλοι ἔλεγον, Ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφήτης ἐστίν, ἢ ὡς εἷς τῶν προφητῶν.	Others said, ^h It is Elijah. And ¹⁵ others said, ⁱ It is a prophet, ^j as one of the prophets. But when ¹⁶
16 But when Herod heard <i>thereof</i> , he said, It is John, whom I beheaded: he is risen from the dead.	¹⁶ Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.	Herod heard ^k of <i>him</i> , he said, ^l This is John whom I beheaded; he ^m hath risen from the dead. For Herod himself had ¹⁷
17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for He-	¹⁷ Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ	sent forth and ⁿ laid hold of John and bound him in ^o the

* "men." This word is a supplement, and is, therefore, *italized*.

^y "had become;" ἐγένετο. Kend. The sense of this verb, *feri*, is appropriate here. Vulg., Beza, Castal., "factum erat;" De Wette, "ward (bekannt)." "Aorist in narration is often equivalent to pluperfect," Butt., § 137 : 3. See *ἔλεγε*, ch. 5 : 8.

^z "known;" φανερόν. Kendrick, Pechy. Iber., "público." Rob. So (E. V.) Matt. 12 : 16. Mark 3 : 12.

^a "That," which occurs in the E. V. before "John," is dropped, as *ὅτι* is here a mere sign of quotation. See Rob. (*ὅτι*). It is omitted by Wesley, Wakef., Dick., Camp., Thom., Q., Kendrick, Pechy. With these agree Eras., Beza, Castal., S. Fr., Span., Iber., Ital., Belg., De Wette, Tyndale, Cranmer, Geneva. This particle is similarly used twice in v. 15, and should not be translated.

^b "the Immerser;" ὁ βαπτίζων. A. Camp., Q., Iber. Belg., "die daar doopte;" Luther and De Wette, "der Täufer." Greenfield's Heb. N. T., תַּבְּטִיחַ. The participle with the article has the force of a substantive. It is equivalent to the substantive, ὁ βαπτιστής. See τοῦ βαπτιστοῦ, vv. 24, 25. See ch. 1 : 6, note. Rob., Bretsch.

^c "hath risen." The perf. and first aorist pass. of this verb usually have the active signification, "to arise." So (E. V.) Matt. 8 : 15, ἐγέρθη, "she arose." *Ibid.* Matt. 9 : 25 ; 2 : 13, 14, 21 ; 9 : 7, 19, etc. Rob.

^d "are active;" ἐνεργοῦσιν. Rob., "to work," "to do," "to be active." So Liddell. The verb often has the sense of *working so as to produce a desired result*. "*Working effectually*," *efficio*. Bretsch. *Δύναμις*, in this clause, is by a metonymy, used for the *energy* or *power* by which miracles were wrought. A less literal translation would present the thought more clearly to English readers, "mighty works are wrought by him." This is submitted for consideration. It is nearly the language of Wakefield. Dick., Campbell, Pechy, and Thom. have, "miracles are performed by him." Sharpe, "the mighty powers work in him."

^e "that." See v. 14, note.

^f "or," which occurs in the E. V., is omitted on the ground that *ἢ* does not belong to the text. It is rejected by Griesbach, Scholz, Titt., Knapp, Lachmann, Tischendorf, Rob. (Harmony), Bloomf. It is not recognized by the Syriac, or Vulgate.

^g "of him." This supplement is appropriate here, as it is in v. 14, especially as we have ἤκουσεν ὁ βασιλεὺς Ἡρώδης there, and ἀκούσας δὲ ὁ Ἡρώδης here. So Wakef., Pechy.

^h "this;" οὗτος. Wesley, Dick. The usual signification of this demonstrative, especially with a relative sentence. Rob.

ⁱ "hath risen;" ἐγέρθη. See v. 14, note.

^j "laid hold of;" ἐκράτησε. See ch. 3 : 21, note.

^k "the prison;" τῇ φυλακῇ. The article is retained on the ground that the noun is *specific*, as it refers to the fortress of

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
rodias' sake, his brother Philip's wife: for he had married her.	Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. ¹⁸ ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, "Ὅτι οὐκ ἔξεστὶ σοὶ ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ¹⁹ Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. ²⁰ ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. ²¹ καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποιεῖ τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, ²² καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἰτήσόν με ὁ	prison for the sake of Herodias, his brother Philip's wife; for he had married her. For 18 John had said to Herod, It is not lawful for thee to have thy brother's wife. "So Herodias 19 had a grudge against him and would have killed him; and yet could not: for Herod feared 20 John, knowing that he was a just and holy man, and observed him; and when he heard him, he did many things, and heard him gladly. And a con- 21 venient day having come, when Herod on his birth-day made a supper for his lords and commanders and the chief men of Galilee; and when the daugh- 22 ter of the same Herodias came in, and danced, and pleased Herod and those who reclined with him at table, the king said to the damsel, Ask me

Machærus, in which John was confined. Josephus, *Antiq.*, B. 18 : 5, § 2. So the article is found in the parallel, Luke 3 : 20. Belg., "de gevangenis;" Luther, "in das Gefängnis;" S. Fr., "la prison;" Span. and Iber., "la cárcel."

¹ "for the sake of Herodias." Pechy. *Euphony and perspicuity* demand this arrangement.

² "so;" δὲ. This particle is merely continuative, and may be rendered by "so," "now," etc. See Rob. Thus Wakef., "so that." S. Fr., "or."

³ "had a grudge;" ἐνεῖχεν. Pechy, Bloomf. The subject of this verb, when expressive of hostile feeling, is *χόλον*, "rage," or *κότον*, "grudge." Bloomf. deems the latter appropriate here. Alternative, "was enraged against him."

⁴ "and yet;" καὶ. Rob. notices the force of καὶ in cases like the present, "apparently adversative, but only when the thought is clear in itself, without the aid of an adversative particle, and yet, and nevertheless." "Rarely in a strong antithesis without a negative, καὶ may be given by *but*, though not necessarily."

⁵ "a just and holy man." This is the proper order in English. Kend., Wesley, Wakef., Dick., Campbell, Thom. A similar arrangement is found in Belg., "een rechtvaardig ende heilig man." De Wette, "einen gerechten und heiligen Mann."

⁶ "a day having come;" γενομένης ἡμέρας. "Having" is used here instead of "being" as in the similar construction *ὁψίας γενομένης* (ch. 1 : 32), on the ground that the auxiliary "have" and its inflections should be used with intransitive verbs. See ch. 1 : 38. Webster, *Introd.*, p. iv. Span., "habiendo venido."

⁷ "when;" ὅτε. Rob., Wesley, Wakefield, Sharpe, Campbell, Thom.

⁸ "for his lords;" τοῖς μεγιστᾶσιν αὐτοῦ. Wesley, Sharpe, Camp., and Thom. have "for" before the noun. "To" is not according to present usage.

⁹ "commanders;" χιλιάρχοις. Rob. This word here, and in other instances, is used *generically*; "commander" is its equivalent. "Captain" was formerly employed, in the same sense.

¹⁰ "chief men;" πρώτοις. Sharpe, Rob. "Estates" is obsolete. S. Fr., "principaux;" Iber., "a los primeros."

¹¹ "the same;" αὐτῆς τῆς. Thom., "this same." Some later Eng. translators omit αὐτῆς. Although "the said" may answer the purpose of defining the noun, still, the expression is antiquated, unless in the language of jurisprudence.

¹² "who reclined—at table." See ch. 2 : 15, note.

¹³ "of" is superfluous after "ask." Correct usage leaves it to be supplied by the reader's mind.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
whatsoever thou wilt, and I will give <i>it</i> thee.	ἐὰν θέλῃς, καὶ δώσω σοί. ²³ καὶ ὅμοσεν αὐτῇ, Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοι, ἕως ἡμίους τῆς βασιλείας μου. ²⁴ Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. ²⁵ Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσατο, λέγουσα, Θέλω ἵνα μοι δῶς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. ²⁶ Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ᾔθέλησεν αὐτὴν ἀθετῆσαι. ²⁷ καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ²⁸ ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ᾗνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. ²⁹ Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ	whatever thou wilt, and I will give <i>it</i> ²³ to thee. And he swore ²⁵ to her, Whatever thou shalt ask me, I will give <i>it</i> ²⁴ to thee, ²⁵ even to the half of my kingdom. And she went out, and ²⁶ said to her mother, What shall I ask? And she said, The head of John ²⁷ the Immerser. And she ²⁸ came in immediately with haste to the king, and asked, saying, I will that thou ²⁹ wouldst give me ²⁶ forthwith ²⁷ on a platter the head of John ²⁸ the Immerser. And the ²⁹ king was ²⁶ exceedingly sorry; ²⁷ yet, ²⁸ on account of his ²⁹ oaths, and of those ²⁶ who reclined with him at table, he would not reject her. And immediately the king ²⁷ sent ²⁸ one of his guard and com- manded his head to be brought; and he went and beheaded him in the prison; and brought his ²⁸ head ²⁹ on a platter, and gave it to the damsel; and the damsel gave it to her mother. And ²⁹ when his disciples heard <i>of it</i> ,
23 And he sware unto her, Whatsoever thou shalt ask of me, I will give <i>it</i> thee, unto the half of my kingdom.		
24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.		
25 And she came in straight- way with haste unto the king, and asked, saying, I will that thou give me, by and by, in a charger, the head of John the Baptist.		
26 And the king was exceed- ing sorry; <i>yet</i> for his oath's sake, and for their sakes which sat with him, he would not reject her.		
27 And immediately the king sent an executioner, and com- manded his head to be brought: and he went and beheaded him in the prison;		
28 And brought his head in a charger, and gave it to the dam- sel; and the damsel gave it to her mother.		
29 And when his disciples heard		

²³ "to thee;" δώσω σοί. The preposition *must be expressed* before the objective, in all cases where that case is separated by a word, or words, from *verbs of giving*, etc. Such is "the existing state of our language." Thus in a biblical phrase, "I will surely give the tenth to thee," Gen. 28 : 22. If we change the order, the preposition must be dropped, "I will surely give thee the tenth."

²⁴ "to thee." See last note.

²⁵ "even to;" ἕως. Thom. So (E. V.) Luke 2 : 15. The later Greek writers often omit the preposition which belongs to the noun limited by ἕως, leaving it to be supplied by the mind. See Rob., ἕως.

²⁶ "the Immerser." See v. 14, note.

²⁷ "wouldst." This word is inserted, in conformity with present usage

²⁸ "forthwith;" ἐξ αὐτῆς (ὥρας subauditur). Kend., Pechy.

²⁹ "on a platter;" ἐπὶ πίνακι. Kend., Q., Rob. So (E. V.) Luke 11 : 39. Ἐπὶ, in this case, is rendered "on" by Sharpe and Wakef. See Rob. (ἐπί.)

²⁶ "the Immerser. See v. 14, note.

²⁷ "exceedingly." This is the proper orthography of the ad- verb, and should be adopted uniformly. So Kend., Dick. The orthography is varied in different parts of the E. V.

²⁸ "on account of;" διὰ (cum accus.) Kend., Rob. See ch. 2 : 4, note.

²⁹ "oaths;" ὅρκους. Wakef., Dick., Sharpe, Thom., Pechy. S. Fr., "serments;" Iber., "juramentos;" Belg., "de eeden;" Syriac, ܡܨܚܝܬܐ (fem. plural). The rendering "oath" seems to have originated in the *juramentum* of the Vulgate.

²⁶ "who reclined." See ch. 2 : 15, note.

²⁷ "one of his guard;" σπεκουλάτωρα. Wesley, Wakefield, "one of his guards;" De Wette, "einem Trabanten." The word (the Latin *speculator* or *spiculator*) designates a life-guard man. Such soldiers often acted—as they now do in the East—as execu- tioners. Robinson. Fritzsche derives it from the Latin *specu- lari*.

²⁸ "on a platter." See v. 22, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of it, they came and took up his corpse, and laid it in a tomb.	ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.	they came and took up his corpse, and laid it in a tomb.
30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.	³⁰ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.	And the apostles ³⁰ came together to Jesus and told him all things, both what they had done, and what they had taught.
31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.	³¹ καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν ἠυκαίρουν. ³² καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. ³³ Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτὸν. ³⁴ καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα	And he said to them, Come ye ³¹ yourselves apart into a desert place, and rest a little while: for there were many coming and going, and they had no leisure not even to eat. And they departed into a desert ³² place ³³ by the ship privately. And ³⁴ the crowds saw them going away, and many knew him and ran thither by land from all the cities, and outwent them and came together to him. And Jesus coming forth, saw a great crowd, and was moved with compassion towards them, because they were like sheep

¹ "a tomb." The article τῷ (μνημείῳ) is rejected by all editors from Matthæi to Scholz. See Bloomf.

^m "came together;" *συνάγονται*. Kend., Wakefield, Rob. Bretsch., "*convenio*." So (E. V.) Matt. 27 : 62. Luke 22 : 66. Acts 13 : 44; 15 : 6; 20 : 7.

ⁿ "a little while;" *ὀλίγον*. "While" simply, is equivalent to "time." *Ὀλίγον*, if we suppose *χρόνον* understood, is properly rendered as above. As an alternative rendering, "a little." So Pechy. S. Fr., "un peu;" De Wette, "ein wenig;" Iber., "un poco."

^o "no—even;" *οὐδὲ*. Pechy. Wakef., Sharpe. Rob. (*οὐδὲ*.) Beza, "ne—quidem;" S. Fr., "ne—pas même;" Iber., "ne—nun."

^p "by the ship;" *τῷ πλοίῳ*. See ch. 4 : 1, note. As this is the *dative instrumentalis*, "by" is appropriate.

^q "the crowds." *Οἱ ὄχλοι* of the Textus Receptus has been dropped by Griesb., Scholz, Knapp, Titt., Lach., Fritzsche, and Bloomf. It is not recognized by the Syriac, or Vulgate. It is regarded as spurious by Wesley, Sharpe, Campbell, and De Wette. The supplement "the crowds" is taken from the parallels Matt. 14 : 13, and Luke 9 : 11, where we have *οἱ ὄχλοι*. If we employ "they" as the nominative, the language is rendered ambiguous, as "they" occurs before "departed."

^r "going away;" *ὑπάγοντες*. Pechy. Rob. (*in verbo*), "To go, go away to a place." So (E. V.) John 6 : 67; 14 : 28. Wesley and Thom. adopt the participial construction. Vulg., Mont., Eras., Beza, "*abeuntes*;" Syriac, *ܐܒܝܢܬܝܐ*.

^s "by land;" *περὶ*. Wakef., Pechy, Kend., Q., Dick., Thom., Bloomfield, (N. T.) De Wette, "zu Lande." Syriac, *ܒܬܪܝܩܐ*. Iber., "por tierra." Strictly speaking, this is the adj. *πεζός*, with *ὁδῶ* understood. In the present construction, it is regarded as an adverb. When it refers to traveling, it is opposed to *ἐν νηϊ*. Odyss., B. 11 : 58. Liddell.

^t "from;" *ἀπὸ*. Wesley, Kend., Dick., Wakefield, Pechy, Thom.

^u "coming forth." Kend., Wesley, "coming out;" S. Fr., "*étant sorti*;" Vulg., "*exiens*;" Beza and Eras., "*egressus*;" Belg., "*uitgaande*."

^v "towards." This is the present orthography of the word. Both forms, "toward" and "towards," occur in E. V.

^w "like;" *ὡς*. This word is substituted for "as," to free the sentence from the two hissing sounds, *s* and *sh*. The sense remains unchanged. The word is rendered by "like," (E. V.) Matt. 6 : 29; 28 : 3. Mark 4 : 31. Luke 12 : 27, etc. This change might be made in numerous instances, with great advantage as to *euphony*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not having a shepherd: and he began to teach them many things.	μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. ³⁵ Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή. ³⁶ ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. ³⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; ³⁸ Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γνόντες λέγουσι, Πέντε, καὶ δύο ἰχθύας. ³⁹ Καὶ ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. ⁴⁰ καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. ⁴¹ καὶ λα-	*having no shepherd: and he began to teach them many things. And when the day ³⁵ was now far spent, his disciples came to him and said, This is a desert place and now ³⁶ much time <i>hath passed</i> ; send them ³⁶ away that they may go ³⁶ into the surrounding country and villages, and buy themselves ³⁶ loaves: for they have nothing to eat. ³⁷ But he answered and ³⁷ said to them, Give ye them ³⁷ something to eat. And they say to him, Shall we go and buy two hundred pennyworth of ³⁷ loaves and give them ³⁷ that to eat? ³⁸ And he saith to them, ³⁸ How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them ³⁹ to ³⁹ make all recline by companies on the green grass. And ⁴⁰ they ⁴⁰ lay down ⁴⁰ in squares, by hundreds, and by fifties. And ⁴¹

* "having no shepherd;" *μὴ ἔχοντα ποιμένα*. Wesley, Dick., Sharpe. So (E. V.) Matt. 9 : 36.

† "much time *hath passed*;" *ὥρα πολλή*. This noun is the subject of *παρήλθε* understood, as the parallel, Matt. 14 : 15, proves, *ἡ ὥρα ἤδη παρήλθεν*. "Hath" is used instead of "is," on the principle noticed in ch. 1 : 38, note. As "hath passed" is not expressed in the text, it is marked as a supplement.

‡ "into the surrounding country;" *εἰς τοὺς κύκλῳ ἀγροὺς*. Kend., Pechy. Eras., Beza, Fritz., "in circumjacentes agros."

§ "loaves;" *ἄρτους*. Sharpe. Rob., "Pl. ἄρτοι, loaves." Eras., Beza, Castalio, "panes;" S. Fr., "des pains." So (E. V.) vv. 38, 41, 44.

|| "But;" *Δε*. Pechy, Wakef. Beza, "at." So (E. V.) in parallel, Luke 9 : 13. Belg., "maar;" De Wette, "aber;" Iber., "mas." The particle is adversative, and should not be omitted.

¶ "something." Every reader feels that this sentence is harsh and imperfect, unless the object of the verb is expressed. Our idiom demands this *supplement*. It is based on the object *τί* of the verb *ἔχουσιν*, in v. 36. Eras., "quod—edant;" Castalio, "*cibum*."

‡ "loaves." See v. 36, note.

• "that." This supplement is introduced on the principle noticed in v. 37, note. Eras., "quod;" Castalio, "quibus."

† "And." *Δε*. Sharpe. Vulg., "et." Beza, Eras., and Castalio render the particle *adversatively*. Belg., "ende;" Luther and De Wette, "aber;" G. Fr. and S. Fr., "et."

‡ "to make—recline;" *ἀνακλίνειν*. Campbell and Sharpe, "lie down;" Rob. (*in verbo*), "to make lean back, or recline in order to take a meal." In the N. T., it is nearly synonymous with *κατάκειμαι*. Bretsch. (*ἀνακ.*), "*facio ut aliquis reclinis jaceat,—de cibo recreandis: facio discumbere; jubeo ut recumbant.*" De Wette, "niederliegen zu lassen;" Iber., "los hiciesen reclinar." See ch. 2 : 15, note.

§ "they lay down;" *ἀνέπεσον*. Sharpe, Rob. Liddell, "to lie down," "recline at table;" Rob., "to lie down." See last note. Vulg., Eras., Mont., Beza, Castalio, "discubuerunt;" De Wette, "sie liessen sich nieder."

|| "in squares;" *πρασιαὶ πρασιαὶ*. Kend., Q., Rob. Mont., "arcæ arcæ;" Beza, "per arcolas" (little garden-beds). Literally, a small rectangular plot of ground, like a garden-bed, hence anything, which has the form of a square or oblong. So troops drawn up in *squares*. The word is repeated by Hebraism to indicate distribution, and is equivalent to *ἀνὰ πρασιάς*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.	βὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραδώσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. ⁴² καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν. ⁴³ καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.	when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed and broke the loaves and gave them to his disciples to set before them; and the two fishes he divided ¹ to them all.
42 And they did all eat, and were filled.	καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν. ⁴³ καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.	And they all ¹ ate and ¹ were ⁴² satisfied.
43 And they took up twelve baskets full of the fragments, and of the fishes.	καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους ὥσεί πεντακισχίλιοι ἄνδρες.	And they took up ⁴³ twelve baskets full of the fragments, and of the fishes. And ⁴⁴ "those who ate of the loaves, were ^a five thousand men.
44 And they that did eat of the loaves, were about five thousand men.	Καὶ εὐθὺς ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. ⁴⁶ καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. ⁴⁷ Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. ⁴⁸ Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν	And ⁴⁵ immediately he constrained the disciples ² to enter into the ship, ³ and go before ³ him to the other side, towards Bethsaida, while he sent away the crowd. ⁴ And ⁴⁶ when he had dismissed them, he departed into ⁵ the mountain to pray. And ⁶ evening having ⁴⁷ come, the ship was in the midst of the sea, and he alone on the land. And he saw them ⁷ harass- ⁴⁸
45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.		
46 And when he had sent them away, he departed into a mountain to pray.		
47 And when even was come, the ship was in the midst of the sea, and he alone on the land.		
48 And he saw them toiling in		

¹ "to them all." S. Fr., "à tous;" Vulg., Erasmus, Beza, Castal., "omnibus;" Wiclif, Rheims, "to all;" Belg., "voor allen;" De Wette, "allen." There is no necessity for abandoning the usual signification of the dative *to*, or *for*. It is properly retained in the Heb. N. T., בֵּינֵם, and the Syriac, ܒܝܢܗܘܢ. "Among them" was copied from Tyndale. "Them" is properly a supplement; in the preceding clause it is expressed—*αὐτοῖς*.

² "ate;" *ἔφαγον*. Wesley, Wakef., Sharpe, Kend., Pechy. There is no emphasis here, to render "did" necessary.

³ "were satisfied;" *ἐχορτάσθησαν*. So (E. V.) ch. 8 : 4. Pechy, Wesley, Kend., Camp., Thom. In John 6 : 12, where the verb is *ἐνεπλήσθησαν*, "were filled" is accurate. Present usage is *decidedly* in favor of "were satisfied."

⁴ "those who ate;" *οἱ φαγόντες*. Kend. "Did" is superfluous.

⁵ "about," which in the E. V. is the equivalent of *ὥσεί*, is omitted on the ground that the latter has been canceled by Griesbach, Scholz, Knapp, Lach., Tischend., Fritzsche, Robinson (Harmony). It is not recognized by the Syriac or Vulgate. It is not noticed in the Versions of Sharpe, Dick., Pechy, Camp.

⁶ "to enter;" *ἐμβῆναι*. So (E. V.) ch. 4 : 1 ; 8 : 10. Luke 5 : 3. Kend., Dick.

⁷ "and go before." Wesley, Sharpe, Dick., Campbell, "and

pass;" Thom., "and cross." As this verb is coupled by *and* to "enter," which is an infinitive, the sign "to" should not be used, as there is no *emphasis*.

⁸ "him." The supplement "him" is taken from the parallel, Matt. 14 : 22, *προάγειν αὐτὸν* (E. V., "go before him"). The sentence is unnecessarily transposed here, in the E. V., by separating *προ* ("before") from the verb to which it clearly belongs. Rob. (*in verbo*) : "The signification of the preposition and verb intransitive is combined into one idea. If 'precede' had not too much of the 'modern air,' it would be appropriate, from its coincidence with the Greek verb. The rendering then would be, 'precede him.'"

⁹ "And when he had dismissed;" *ἀποταξάμενος*. Pechy, Rob. (*in loco*). Bretsch., "ex adjuncto, valedicendo dimitto; dimitto, Marc. 6 : 46." It is proper to distinguish between this word, and *ἀπολύω*, v. 45. This has been done in S. Fr., Beza, Castal., Belg., De Wette, and Heb. N. T.

¹⁰ "the mountain;" *τὸ ὄρος*. Kend., Pechy, Wakef., Sharpe, Thom., Rheims. De Wette, "auf den Berg;" Belg., "op den berg;" S. Fr., "sur la montagne;" Spanish and Iberian, "al monte;" Ital., "sul monte." See ch. 3 : 13, note.

¹¹ "evening having come." See ch. 1 : 32, note.

¹² "harassed;" *βασανιζομένους*. Kendrick, Pechy. Beza,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.	τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. ⁴⁹ οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν· ⁵⁰ πάντες γὰρ αὐτὸν εἰδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε. ⁵¹ Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. ⁵² οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη.	ed in rowing, for the wind was 'against them: and about the fourth watch of the night he cometh *towards them, walking on the sea, and would have passed by them. But when they saw ⁴⁹ him walking on the sea, they supposed *it was an 'apparition and *they cried out; for they all saw him and *were terrified. And ⁵⁰ immediately ¹ he spoke with them, and saith to them, 'Take courage: it is I; 'fear not. And he went ⁵¹ up to them into the ship, and the wind ceased: and they were 'exceedingly amazed in themselves, beyond measure, and wondered. For 'they did not ⁵² understand ² by means of the loaves, for their heart ³ was stu-

"vexatos;" Castalio and Fritzsche, "*vexari*;" S. Fr., "qu'ils se tourmentaient." The word indicates the effect of over exertion. De Wette, "geplagt waren" ("*were harassed*").

* "against;" *ἐναντίος*. Kendrick, Wakefield, Sharpe, Dick., Camp.

* "towards them;" *πρὸς αὐτοὺς*. Rob., Greenfield, Liddell, Sharpe. S. Fr., "envers eux."

* "it was;" *εἶναι*. Sharpe, Kend., Pechy, Camp., Thomson. S. Fr., "c'était;" Span., Iber., "era;" Belg., "het—was."

* "an apparition;" *φάντασμα*. Wesley, Wakef., Campbell, Sharpe, Thom. De Wette, "ein Gespenst;" Belg., "een spookzel;" S. Fr., "un fantôme;" Iberian, "una aparicion;" Syriac, ܦܢܬܐܝܬܐ ("a false appearance, spectre").

* "they cried out;" *ἀνέκραξαν*. The nom. is expressed, for perspicuity.

* "were terrified;" *ἐταράχθησαν*. Kend., Campbell, Thom. De Wette, "erschrecken." Rob., Bretsch. Liddell, "usually, to trouble the mind, confound, alarm, frighten." "Trouble" (in present usage) is mostly restricted to cases where the emotion is one of grief. By placing the semicolon (as in the Greek Text) after "out," no parenthesis is necessary in the next sentence. So Sharpe.

* "he spoke;" *ἐλάλησε*. Wakef., Kend., Wesley, Campbell, Thom., Wiclif. So (E. V.) ch 4 : 33; 5 : 35; 7 : 35, etc.

* "Take courage;" *Θαρσεῖτε*. Wesley, Campbell, Thomson, Kend., Wakef. The phrase, "Be of good cheer," is obsolete. But were it not so, it would not be accurate, as it is equivalent

to "be cheerful." See Webster ("cheer"). Liddell, "to be of good courage." Rob.

⁴ "fear not;" *μὴ φοβεῖσθε*. Kendrick. So (E. V.) Matt. 10 : 28, 31. Luke 2 : 10; 12 : 7, etc.

* "exceedingly;" *λίαν*. Pechy, Rob., Liddell. "Sore" is obsolete.

* "they did not understand;" *οὐ—συνῆκαν*. So always in E. V., Kendrick, Wakef., Rob., and Liddell (*in verbo*). S. Fr., "ils n'avaient pas compris;" De Wette, "sie hatten nichts begriffen;" Vulg., "non intellexerunt;" Beza and Erasmus, "non intellexerant."

⁵ "by;" *ἐπὶ (τοῖς ἄρτοις)*. Bloomf. The preposition has the sense of *per*, "by," denoting the efficient cause, as in Matt. 4 : 4, *Οὐκ ἐπ' ἄρτων μόνων ζήσεται ὁ ἄνθρωπος*. Bloomf. (N. T.), Trollope (Analecta), Kendrick. Trollope, "by means of." Although the sentence is elliptical for *τῷ θαύματι τοῖς ἄρτοις γενομένῳ*, it is not deemed necessary to retain the supplement "the miracle," as this readily suggests itself to the reader's mind. So Thomson has, "they had not come to a right understanding by the loaves." Fritzsche furnishes this paraphrase, "*per occasionem prioris miraculi, quo Jesus quinque panibus permultos homines satiasset, v. 38 sq.*" As an alternative rendering that of Sharpe, "for they thought not of the loaves."

* "was stupid;" *ἦν πεπωρωμένη*. Kendrick, Campbell, and Dick., "stupefied;" Beza, "stupidum erat." In the N. T., *πωρόω* has not only the signification "to harden," but also "to make dull or stupid," in the pass., "to be hardened, dull, stupid." The last idea is obviously the appropriate one here. See Rob.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.</p> <p>54 And when they were come out of the ship, straightway they knew him.</p> <p>55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.</p> <p>56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him, were made whole.</p>	<p>53 <i>ΚΑΙ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ, καὶ προσωρμίσθησαν.</i> 54 <i>καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτὸν,</i> 55 <i>περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραβάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ.</i> 56 <i>καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούντας, καὶ παρεκάλουν αὐτὸν, ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ᾗπτοντο αὐτοῦ, ἐσώζοντο.</i></p>	<p>pid. And when they had passed 53 over, they came 'to the land of Gennesaret, and drew to the shore. And when 'they came 54 out of the ship, immediately they knew him, and ran through 55 that whole 'surrounding region, and began to carry about on 'their couches, those who were sick, where they heard he was. And "wherever he entered, into 56 villages, or cities, or country, they laid the sick in the streets, and besought him that they "might but touch "the fringe of his garment; and as many as touched him "were healed.</p>
CHAP. VII.	CHAP. VII.	CHAP. VII.
<p>THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.</p> <p>2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashed) hands, they found fault.</p>	<p><i>ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων.</i> 2 <i>καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμψαντο.</i> 3 <i>(οἱ γὰρ Φα-</i></p>	<p>*AND 'the Pharisees and 1 'some of the scribes 'who had come from Jerusalem, came together to him. And when they 2 saw some of his disciples 'eating 'bread with defiled, 'that is, with 'unwashed hands, they 3</p>

(*in verbo*). In English "a hard heart" does not convey the thought of simple obtuseness of mind, but, of moral insensibility to moral truth or duty. The charge against the disciples is, that they were *insensible* to the proof as to the Saviour's character, which was furnished by the miracle of the loaves. Castalio gives an accurate rendering, "utpote qui torpentibus animis." Fritz., "sensus hic est: non enim, quum panes distribuerentur, quid-quam intellexerant; nam erant callo obducta mente, h. e. tali, ut nihil omnino assequi possent." Bloomf. (Recensio), "It here denotes dullness and stupidity of mind." The perf. part. in this construction with ᾗν has nearly the nature of an adjective. Rob., *εἰμι*, II. : 6.

¹ "to;" ἐπὶ (*cum accus.*) Wesley, Wakef., Camp., Thomson, Sharpe. Span. and Iber., "á." Rob. (ἐπὶ), "to, toward any place." So (E. V.) Matt. 3 : 7, 13; 5 : 23; 13 : 48. Mark 11 : 13.

² "they came out;" ἐξελθόντων οὐτῶν. Kend. The auxiliary "were" is not employed here by Wakef., Camp., Dick., Pechy, or Thom. See ch. 1 : 38, note.

³ "surrounding region." See ch. 1 : 28, note.

⁴ "their couches;" τοῖς κραβάτοις. The article is deemed

to have the force of the possessive pronoun here. Kühner (Gram.), § 244, 4. Crosby (Gram.), § 482. See ch. 2 : 4, note.

⁵ "wherever." "Wheresoever" is obsolete.

⁶ "might but touch;" κὰν—ἄψωνται. Kend.

⁷ "the fringe;" τοῦ κρασπέδου. Kend., Rob. Vulg., Erasmus, Beza, "fimbria." This word is equivalent to the Hebrew תַּיִיטָא (תַּיִיטָא) the fringe or (as some suppose) tassel, worn by the Jews on the corners of their garments. Numb. 15 : 38, 39. See Gesen. (Lex.), תַּיִיטָא.

⁸ "were healed;" ἐσώζοντο. Kend., Dick., Camp., Sharpe. So (E. V.) ch. 5 : 23. Luke 8 : 36. Acts 14 : 9. Rob. (σώζω.)

⁹ "And;" Καὶ. Dick., Wakef., Tyndale, Cranmer, Pechy. There is no necessity for abandoning the usual signification of καὶ, which is retained by the Belg., De Wette, Iber.

¹⁰ "the Pharisees," etc. This is the simple and natural order. So Pechy, Kend., Wakef., Dick., Camp., Thom.

¹¹ "some;" τινες. Sharpe, Kend., Wakef., Camp., Thom., Rob.

¹² "who had come;" ἐλθόντες. Wakef. The aorist in narration can often be properly rendered by the pluperf. Buttmann, § 137, 3. Goodrich (*Tenses*), p. 54. Kühner, § 256, 2. Rem. 1.

¹³ "eating;" ἐσθίοντες. Wakef., Pechy, Camp., Thom.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
3 For the Pharisees, and all the Jews, except they wash <i>their</i> hands oft, eat not, holding the tradition of the elders.	ρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· ⁴ καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·) ⁵ ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτους χερσὶν ἐσθίουσι τὸν ἄρτον; ⁶ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ	found fault, for the Pharisees and all the Jews, except they wash their hands 'with the fist, eat not, holding the tradition o. the elders. And <i>when they</i> ⁴ come from the market, 'except they immerse themselves, they eat not. And there ^{are} many other things which they have received to hold, 'such as 'immersions of cups, and pots, and brazen vessels, and 'table-seats. Then the Pharisees and scribes ⁵ asked him, 'Why do not thy disciples walk according to the tradition of the elders, but eat bread with 'unwashed hands? And he answered and said to ⁶ them, Well 'did Isaiah prophesy

¹ "with the fist;" πυγμῇ. So marg. of E. V., Pechy (note), Q., Thom. While most commentators agree that this is the literal rendering of the verse, interpretations are numerous. Bloomfield sums up a brief synopsis of these interpretations with the following remark: "The most probable view is that of Beza and Fritzsche, who render, 'unless they have first washed their hands, rubbing them with the fist.'" In cases where we can not arrive at a satisfactory interpretation, a *literal rendering* is preferable. The "oft" of the E. V. (copied from Tyndale) originated in a mistake of πυγμῇ (neuter, which is used by Homer for *much, often*) for πυγμῇ. This appeared in the Vulgate in the rendering "crebro."

¹ "except they immerse themselves;" μὴ βαπτίσωνται. Iber., "sin sumergirse." The verb is rendered "they dip" by Wakef.; Pechy, "dip or baptize;" Thom. and Camp., "dipping;" S. Fr., c'être baptisés." Wakef., Thom., and Campbell make "hands" the object of the verb, though, as I think, without good authority. The middle form of the verb determines the object as *reflexive*, "themselves." Fritz. says, "Pharisæi, inquit Marcus, secundum τῆς παραδόσεως præcepta non edunt panem, nisi, etc. (v. 3.) Et a foro quando venerint, plus etiam faciunt. Nemp, nisi corpus laverint, cibum non capiunt." In his note on the entire passage, he says, "Nudum illud ἐὰν μὴ βαπτίσωνται non aliter potest, quam sic exponi: nisi se immerserint i. q. corpus laverint." The washing of the "hands" is noticed in the third verse, hence,

to make "hands" the object of this verb, is a tautology. The literal rendering of this verb is deemed appropriate for this reason, viz., though cleansing or purifying may be *the result*, it is not *the action* indicated by the verb. *Bathe, wash, or cleanse*, point at an effect produced by βαπτίσωνται, not to the very act from which the effect proceeds. See ch. 1 : 5, note. Trollope (*Analecta*) says, "The baptism or immersion of the whole body was, for the most part, a religious rite."

² "arc." Wesley, Kend., Pechy. "Be" is ungrammatical.

¹ "such as." This is the usual phrase instead of "as," in constructions like the present. So Thom.

^m "immersions;" βαπτισμοὺς. Campbell, Kend., "the immersing;" Pechy, "dippings or baptisms;" Thomson, "the dippings;" Rob. (*in verbo*), "a dipping, immersion;" Bretschneider, "immersio;" Iberian, "las immersiones." As the noun is *anarthrous*, no article is inserted in rendering it into English.

ⁿ "table-seats;" κλινῶν. See ch. 4 : 21, note. Fritzsche, "Lecti dicuntur non ii, quo eas cubitum, sed triclinares, ut supra, 4 : 21."

^o "Why do not," etc. Kend., Thom., Pechy. This accords with present usage.

^p "unwashed." See v. 2, note.

^q "did—prophesy;" προφήτευσεν. Kend. So the parallel, Matt. 15 : 7. The aorist has its usual force here.

^r "bread." The rendering of the E. V. is retained here on the ground that the true reading of the text is ἄρτον. This is adopted and defended by Fritzsche. So in Matt. 15 : 2, ἄρτον ἐσθίωσιν. Mark 3 : 20, ἄρτον φάγεται. Luke 14 : 1, φάγεται ἄρτον. Idem 14 : 15, ὃς φάγεται ἄρτον. So Syriac, ܐܪܬܐ.

If the reading of the Text. Recept. is retained, then the rendering should be "loaves." Rob. (ἄρτος.)

^s "that is;" τοῦτ' ἐστίν. Wesley, Pechy, Kend., Campbell, Thom., Wakef., Sharpe. Vulg., Eras., Beza, Castal., "id est."

^h "unwashed;" ἀνίπτους. Pechy, Dick. "Unwashed" is obsolete.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
sied of you hypocrites, as it is written, This people honoureth me with <i>their</i> lips, but their heart is far from me.	ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. ⁷ Μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.	concerning you, hypocrites, as it is written, This people honour-eth me with their lips, but their heart is far from me. But in ⁷
7 Howbeit, in vain do they worship me, teaching <i>for</i> doctrines the commandments of men.	⁸ Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.	vain do they worship me, teaching <i>for</i> doctrines the commandments of men. For laying aside ⁸
8 For, laying aside the commandment of God, ye hold the tradition of men, <i>as</i> the washing of pots and cups: and many other such like things ye do.	⁹ Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.	the commandment of God, ye hold the tradition of men, such ^{as} immersions of pots and cups; and many other such like things ye do. And he said to ⁹
9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.	¹⁰ Μωσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. ¹¹ Ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν, (ὃ ἐστὶ, Δῶρον,) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. ¹² καὶ οὐκέτι ἀφίετε	them, Full well ye set aside the commandment of God, that ye may keep your own tradition. For Moses said Honor thy ¹⁰
10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:		father and thy mother; and He who curseth father or mother shall surely be put to death. But ye say, If a man ¹¹
11 But ye say, If a man shall say to his father or mother, <i>It is</i> Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; <i>he shall be free.</i>		shall say to his father or his mother, Be that Corban, that is a gift, by which thou mightest have been profited by me; <i>he shall be free.</i> And ye suffer ¹²
12 And ye suffer him no more		

“ concerning you ;” *περὶ ὑμῶν*. Pechy, Kend., Wakefield, Thom. So often, in N. T. (E. V.)

“ In conformity with our present rules of punctuation, a comma is placed before “hypocrites,” as it serves to define “you.” So Wesley, Cranmer, L. Tomson, S. Fr.

“ but ;” *δὲ*. Wesley, Wakefield, Dick, Campbell, Thomson, Sharpe.

“ But ;” *ἄε*. So in parallel, Matt. 15 : 9. Wesley, Wakefield, Kend.

“ such as.” See v. 4, note.

“ immersions.” See v. 4, note. *Βαπτισμοὺς* is anarthrous.

“ ye set aside ;” *ἀφέντες*. Kendrick, Pechy. Liddell (*in verbo*), “to set aside.” This is *literal*. We use “set aside” metaphorically, for abrogating a law or a legal instrument, as a will, contract, etc.

“ He who curseth ;” *Ὁ κακολογῶν*. The article is joined to adjectives and participles, when used as substantives. In many such cases, the participle is rendered by “he who,” “they who,” etc., equivalent to *is qui*. Kühner, §244. 8. As the verb has also the signification “to reproach,” I place “or reproacheth” in the margin.

“ shall surely be put to death ;” *Θανάτῳ τελευτάτω*. This is an imitation of the emphatic construction of the Hebrew, when the infinitive absolute is used with a finite verb, as *וַיָּמָת וַיָּמָת* “he shall surely die.” The quotation is taken from Exod. 21 : 17

(Sept. 16), where the Sept. has *τελευτήσει θανάτῳ*, or Levit. 20 : 9, where the Hebrew is the same, but the Sept. reads *θανάτω θανατοῦσθω*. A more literal translation is, “let him surely be put to death.” This phrase, however, does not accord well with our *usus loquendi*. In short, its *accuracy* would be merely that of a grammatical form.

“ Be.” This supplement is used corresponding to *ἔστω*, which is understood, rather than *ἔστω*. So Bloomf. De Wette, “sei ;” Thom. and Dick., “Let that be.”

“ that.” This demonstrative is introduced as a supplement, though, strictly speaking, it is not such. An antecedent is necessarily implied before *ὃ*. The harshness and obscurity of the rendering of the E. V. must strike any reader. Those, who prepared that version, have, in this instance, deferred too much to *literality*. Later Eng. translators have usually deviated from the language of that version, more or less, to avoid its faults. Having employed “that” for the antecedent, I have deemed it advisable to make “which” the relative. The sense of *ὃ* (joined with *ἐὰν*) “whatever” is thus preserved, and the sentence is free from the objectionable phrase “by whatever.” *ὃ* is regarded by most translators, as used for the dative, by attraction, hence, “by which” is employed as its equivalent.

“ that is.” See v. 2, note.

“ mightest have been profited ;” *ὠφεληθῇς*. Bloomf. (N. T.) S. Fr., “tu pourrais être assisté.”

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
to do ought for his father or his mother ;	αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, ¹³ ἀκουρύντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἣ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. ¹⁴ Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετε μου πάντες, καὶ συνίετε. ¹⁵ οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινούντα τὸν ἄνθρωπον. ¹⁶ εἴ τις ἔχει ὦτα ἀκούειν, ἀκούτω. ¹⁷ Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. ¹⁸ καὶ λέγει αὐτοῖς, Οὐτῶ καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; ¹⁹ ὅτι οὐκ εἰσπορεύεται	him no more to do 'anything for his father or his mother ; 'making void the word of God .2 by your tradition, which ye have delivered : and many such like things ye do. And when ¹⁴ he had called all the crowd 'to him, he said, 'Hear me 'all of you, and understand. There is ¹⁵ nothing from without 'the man, which entering into him, can defile him; but the things, which come out of him, 'are those that defile the man. "If ¹⁶ any one hath ears to hear, let him hear. And when 'he enter- ¹⁷ ed into 'the house from the crowd, his disciples asked him concerning the parable. And ¹⁸ he saith to them, Are ye also so 'void of understanding? Do ye not perceive, that 'nothing from without, 'which entereth into the man 'can defile him: because it entereth not into his ¹⁹

* "any thing;" οὐδὲν (with preceding negative). Tyndale, Wakef., Dick., Thom., Pechy. "Aught" is obsolete.

† "making void;" ἀκουρύντες. Sharpe, Wakef., Kendrick, Pechy. Beza, "irritum facientes."

‡ "ye do;" ποιεῖτε. Kend., Wakef., Wesley.

§ "to him." See ch. 3 : 13, note.

|| "Hear me;" Ἀκούετε μου. Sharpe, Kend., Camp., Pechy. S. Fr., "écoutez-moi;" Span., "oidme;" De Wette, "Höret mich;" Vulg., Eras., Beza, Castal., "Audite me."

¶ "all;" πάντες. Kendrick, Pechy, Thomson, Sharpe, Dick., Wakef. Belg., "alle;" De Wette, "alle;" S. Fr., "tous;" Vulg., Beza, "omnes."

‖ "the man;" τοῦ ἀνθρώπου. Pechy, Campbell, Sharpe. Belg., "den mensche;" De Wette, "des Menschen;" S. Fr., "l'homme." The article should be retained here, as it properly is, in v. 18 (E. V.), τὸν ἄνθρωπον, and v. 20, τοῦ ἀνθρώπου. The noun is definite; the thought being, "There is nothing from without the man, who eateth," etc.

‡ "are those that defile;" ἐκεῖνά ἐστι τὰ κοινούντα. Wakef., Thom., Dick.

‡ "If any one;" Εἴ τις. Sharpe, Thomson, Kendrick, Dick. Erasmus, Vulg., Beza, Castalio, "si quis;" S. Fr., "quelqu'un;"

Belg., "Zoo iemand;" De Wette, "Wenn jemand;" Iber., "Si alguno."

‡ "he entered;" εἰσῆλθεν. Kend. So (E. V.) Matt. 12 : 4; 24 : 38. Mark 2 : 1; 3 : 1; 11 : 11, etc. The usual rendering of the aorist by the Eng. imperfect is appropriate.

‡ "the." As οἶκον is anarthrous, "the" should be italicized, as a supplement. The "house" seems to have been that one at Capernaum, to which Christ resorted from time to time, hence, the insertion of a supplementary article is proper. See ch. 9 : 33, Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενομένου, κ. τ. λ. Fritzsche reads, εἰς τὸν οἶκον. See also Matt. 17 : 24, 25, "And when they were come to Capernaum—And when he was come into the house," Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν.

‡ "void of understanding;" ἀσύνετοι. Thomson, Campbell, Liddell.

‡ "nothing from without;" οὐ—πᾶν ἔξωθεν. Sharpe, Pechy Thom.

‡ "which entereth;" τὸ—εἰσπορευόμενον. Thom., Sharpe "that entereth." The relative with a finite verb, is the more perspicuous rendering. Castalio, "quod—intrat;" Belg., "wat ingaat;" Kend., "which—entereth."

‡ "can defile." Kend. In translating, οὐ must be connected with πᾶν.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
his heart, but into the belly, and goeth out into the draught, purging all meats?	αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. ²⁰ Ἐλεγε δὲ,	heart, but into 'the stomach, and goeth out into 'the sink, 'cleansing 'all the food. And ²⁰ he said, That which cometh out
20 And he said, That which cometh out of the man, that defileth the man.	Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινοῖ τὸν ἄνθρωπον. ²¹ ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, ²² κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. ²³ πάντα ταῦτα τὰ πονηρὰ ἔσθωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.	of the man, that defileth the man. For from within, out of ²¹ the heart of men, 'come forth evil thoughts, adulteries, fornications, murders, thefts, covet- ²² ousness, 'malice, deceit, lasciviousness, an evil eye, 'reviling, pride, foolishness, all these evil ²³ things 'come forth from within, and defile the man. And he ²⁴ arose 'from thence and 'went away into the borders of Tyre and Sidon, and entered into a house, and would have 'no one know it: but he could not be hid.
21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,	²⁴ Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ᾗθελε γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. ²⁵ ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσεπεσε πρὸς τοὺς πόδας αὐτοῦ. ²⁶ ἦν δὲ	whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:
22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;		
23 All these evil things come from within, and defile the man.		
24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.		
25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:		

* "the stomach;" τὴν κοιλίαν. Dick., A. Camp., "his stomach." Rob. (κοιλία), "often as in English, for the stomach, either in men or animals, Mark 7 : 19. Luke 15 : 16, γεμίσει τὴν κοιλίαν αὐτοῦ." Literally, the word signifies "a hollow" of any kind, "a cavity," *cavum*. Bretsch., "venter quum superior tum inferior." As an anatomical term, it is applied to any *ventricle* or chamber, as κοιλία ἐγκεφάλου, καρδίας, etc. Liddell. So the Latin *venter* is the cavity containing the stomach and intestines. Leverett (Lat. Dict.)

* "the sink;" τὸν ἀφεδρῶνα. Kend., Thom., Campbell, Pechy. Johnson and Webster give "jakes" (*latrina*) as one definition of "sink." Common readers do not understand "draught" in this sense. The above term furnishes a *euphemism*.

* "cleansing;" καθαρίζον. Kend. Belg., "reinigende;" De Wette, "was—reiniget."

* "all the food;" πάντα τὰ βρώματα. Wakef., Dick., "all food;" S. Fr., "tous les alimens;" Vulg., Eras., Beza, "escas." Heb. N. T., כֹּל הַמִּזְוָה.

* "come forth;" ἐκπορεύονται. Rob. (*in verbo*.) So this verb is rendered in v. 20. "Forth" is substituted for "out," which occurs before "heart," in the E. V.

* "malice." Rob., Kendrick, Thom. Bretsch., "nocendi alius cupiditas, malignitas, malitia."

* "reviling." Rob. (*in verbo*.) See ch. 3 : 28, note. In Eph. 4 : 31 (E. V.), "evil speaking." In 1 Tim. 6 : 4, "railings." "Reviling" is an appropriate rendering, in all cases.

* "come forth." Pechy. See v. 21, note.

* "from thence." This is the natural arrangement in English. Sharpe.

* "went away;" ἀπῆλθεν. Rob. So (E. V.) Matt. 19 : 22 ; 26 : 42. Mark 10 : 22. John 10 : 40. Vulg., Erasmus, Beza, "abiit;" S. Fr., "il partit."

* "no one;" οὐδένα. Kend., Pechy, Sharpe.

* "and yet;" καὶ. This is a case where the conjunction is apparently adversative; the antithesis being obvious without an adversative particle. See Rob., καὶ, 1. f. Bretsch. regards this as a Hebraism.

* "hidden." Pechy. This is the past. part. of "to hide." Webster's Dict.

* "certain," which occurs here in the E. V. as a supplement, is unnecessary. It was first introduced by Tyndale. Omitted by Wesley, Wakef., Thom., Sharpe, Dick., Camp., Pechy.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
26 (The woman was a Greek, a Syrophenician by nation,) and she besought him that he would cast forth the devil out of her daughter.	ἡ γυνὴ Ἑλληνὶς, Συροφοίνισσα τῷ γένει· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ²⁷ ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἀφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. ²⁸ Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκράτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων. ²⁹ Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου. ³⁰ Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.	(the woman was a Greek, ^a 26 Syrophenician by nation,) and she besought him ^b to cast ^c the demon out of her daughter.
27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.	But Jesus said to her, Let the ²⁷ children first ^b be satisfied; for it is not ^c right to take the children's bread and cast ^d it to the dogs. And she answered and ²⁸	But Jesus said to her, Let the ²⁷ children first ^b be satisfied; for it is not ^c right to take the children's bread and cast ^d it to the dogs. And she answered and ²⁸
28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.	said, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said to ²⁹	said, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said to ²⁹
29 And he said unto her, For this saying, go thy way; the devil is gone out of thy daughter.	her, For this saying, ^e go; ^f the demon ^g hath gone out of thy daughter. And ^h when she ³⁰	her, For this saying, ^e go; ^f the demon ^g hath gone out of thy daughter. And ^h when she ³⁰
30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.	came ⁱ into her house, she found the demon gone out, and her daughter laid on the bed. And ³¹	came ⁱ into her house, she found the demon gone out, and her daughter laid on the bed. And ³¹
31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.	again, departing from ^j the borders of Tyre and Zidon, he came to the sea of Galilee, through the midst of the borders of Decapolis. And they ³²	again, departing from ^j the borders of Tyre and Zidon, he came to the sea of Galilee, through the midst of the borders of Decapolis. And they ³²
32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.	bring to him one deaf, ^k having an impediment in his speech; and they beseech him to put his hand on him. And he took him ³³	bring to him one deaf, ^k having an impediment in his speech; and they beseech him to put his hand on him. And he took him ³³
33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue:	aside from ^l the crowd, and put his fingers into his ears, and he spit, and he touched his tongue:	aside from ^l the crowd, and put his fingers into his ears, and he spit, and he touched his tongue:

^a "to cast;" ἵνα—ἐκβάλλῃ. The preposition ἐκ in this verb is, as in many similar cases—where a preposition in composition is followed by the same preposition before the object of a verb—without any particular force. The infinitive is often used in the E. V. in place of the subjunctive, in constructions like the present. It is more concise, and more in accordance with our *usus loquendi*, while it is equally accurate as to *sense*. So Wesley, Wakefield, Pechy.

^b "the demon." See ch. 1 : 34, note.

^c "be satisfied." See ch. 6 : 42, note.

^d "right" καλόν. Rob., Wesley, Wakef., Sharpe.

^e "Go;" ὕπαγε. Wesley. See ch. 1 : 44, note.

^f "the demon." See ch. 1 : 34.

^g "hath gone out;" ἐξελήλυθε. See ch. 1 : 38, note.

^h "when she came;" ἀπελθοῦσα. See ch. 1 : 38, note.

ⁱ "into her house;" εἰς τὸν οἶκον αὐτῆς. Sharpe. Mont., Eras, "in domum suam;" S. Fr., "dans sa maison."

^j "the borders." So Matt. 4 : 13 (E. V.) See ch. 5 : 17, note.

^k "having an impediment in his speech;" μογιλάλον. The participial construction is adopted as *concise*, and more in accordance with present usage.

^l "the crowd." See ch. 2 : 4, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.</p> <p>35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.</p> <p>36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;</p> <p>37 And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.</p>	<p>ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστé- ναξε, καὶ λέγει αὐτῷ, Ἐφφαθα, ὅ ἐστι, Διανοίχθητι. ³⁵ Καὶ εὐθέως διηνοιχθήσαν αὐτοῦ αἰ- ἰκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὁρ- θῶς. ³⁶ καὶ διεστείλατο αὐτοῖς ἵνα μηδεὶν εἴπωσιν· ὅσον δὲ αὐ- τὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον. ³⁷ καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέ- γοντες, Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.</p>	<p>and looking up to heaven, ^{he} ³⁴ groaned, and saith to him Eph- phatha, that is, Be opened. And immediately his ears were ³⁵ opened, and ^{the} bond of his tongue was loosed and he spoke plainly. And he charged them ³⁶ that they should tell no one; but the more he charged them, so much the more ^a great deal they published <i>it</i>; and were ³⁷ beyond measure astonished, say- ing, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.</p>
CHAP. VIII.	CHAP. VIII.	CHAP. VIII.
<p>In those days the multitude being very great, and having nothing to eat, Jesus called his disciples <i>unto him</i>, and saith unto them,</p> <p>2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:</p> <p>3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.</p> <p>4 And his disciples answered</p>	<p>ἘΝ ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἔχόντων τί φάγωσι, προσκαλε- σάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, ² Σπλαγχνί- ζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. ³ καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευσ εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρό- θεν ἦκασιν. ⁴ Καὶ ἀπεκρίθησαν</p>	<p>In those days the crowd being ¹ very great, and having nothing to eat, ^{he} called his disciples ^{to him}, and saith to them, I ² have compassion on the crowd, because they ^{have} now remain- ed with me three days, and have nothing to eat: and if I ³ send them away ^{to their homes} fasting, they will faint by the way; for ^{some} of them ^{have} come from far. And his dis- ⁴</p>

* "he groaned;" ἐστéναξε. So in all other cases in E. V., except James 5 : 9 ("grudge"). Kendrick, Wesley, Dick. Vulg., Eras., Beza, Castalio, Fritz., "ingemuit;" Bretsch., "gemo, ingemisco." Syr., ܐܬܬܥܒܕ. Comp. Rom. 8 : 26, ὑπερεντυγχάνει — στεναγμοῖς ἀλαλήτοις.

"the bond;" ὁ δεσμός. Kend., Pechy. Vulg., Beza, Eras., Castal., "vinculum;" S. Fr., "le lien."

"plainly." This is the proper orthography of the adverb. Kend., Pechy.

"As an alternative rendering, "the more abundantly."

"he." In the Text. Recept. ὁ Ἰησοῦς is the nominative. This is rejected by Griesb., Scholz, Knapp, Tittmann, Tischend., Lachmann, Fritz., Rob. (Harmony.) It is not recognized by the Syriac or Vulgate. It is dropped by Wesley, Sharpe, and A. Campbell. It was introduced into the text from the parallel, Matt. 15 : 32.

"to him;" προσκαλεσάμενος. See ch. 3 : 13.

"have remained;" προσμένονσι. Rob. A literal render-

ing by the present tense violates our idiom. The present tense in the N. T. is often used in narrating past transactions, and this too where there is no attempt at *graphic* description. When ^a continued state is described, the present includes in itself the *idea* of the perfect or imperfect. Kühner, § 255 (Rem. 1). Trollope, § 50, obs. 5.

"to their homes;" εἰς οἶκον αὐτῶν. Kendrick, Sharpe, Belg., "naa haar huis." "Own" is omitted here, because Bagster has αὐτῶν. Different editions of the Text. Recept. differ as to the *spiritus*. Mont. and Wilson agree with Bagster, while Erasmus and the Polymicrian have αὐτῶν. So Rob. (Harmony), Scholz, Knapp, and Tittmann have αὐτῶν. The E. V. has followed Tyndale. There is no *emphasis* or *antithesis* which demands αὐτῶν. I insert this marginal note, *or*, according to some copies, "their own." De Wette, "nach Hause."

"some;" τινές. Kend., Sharpe, Campbell, Thom., Wakef. "Divers" is obsolete.

"have come." Thom. Instead of the reading of Bagster

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
him, From whence can a man satisfy these <i>men</i> with bread here in the wilderness?	αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; ⁵ Καὶ ἐπερώτα αὐτοὺς, Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον, Ἑπτὰ.	ciples answered him, ⁵ Whence can ⁶ any one satisfy these <i>men</i> with bread here in ^a a desert?
5 And he asked them, How many loaves have ye? And they said, Seven.	⁶ Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. ⁷ καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. ⁸ ἔφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας. ⁹ ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.	And he asked them, How many ⁶ loaves have ye? And they said, Seven. And he commanded ⁶ the crowd ¹ to lie down on the ground: and he took the seven loaves, and gave thanks, and broke ¹ them, and gave to his disciples to set before <i>them</i> ; and they ² set <i>them</i> before the crowd. And they had a few small fishes: ⁷ and he blessed and commanded to set them also before <i>them</i> . So ¹ they ate and ² were satisfied; and ² they took up seven baskets ³ of the fragments which were left. And ² those, who ⁹ ate, were about four thousand: and he sent them away. And ¹⁰ immediately he entered into ⁴ the ship with his disciples, and came into ⁵ the region of Dalmanutha. And the Pharisees ¹¹ came forth, and began to question with him, seeking of him a
6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before <i>them</i> ; and they did set <i>them</i> before the people.	¹⁰ Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά.	
7 And they had a few small fishes: and he blessed, and commanded to set them also before <i>them</i> .	¹¹ καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ	
8 So they did eat, and were filled: and they took up of the broken <i>meat</i> that was left, seven baskets.		
9 And they that had eaten were about four thousand: and he sent them away.		
10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.		
11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.		

ἤκασι, Scholz, Knapp, Titt., Lach., and Tischendorf have ἤκουσι, which is probably the true reading. As this verb belongs to the *præteritive* class, which with the form of the present have the signification of preterites, no change would be made in rendering, whichever reading is adopted.

⁵ "Whence;" *Πόθεν*. Wesley, Wakef., Campbell, Kend., Thom., Sharpe. S. Fr., "d'ou."

⁶ "any one;" *τις*. Robinson, Sharpe. Beza, "quispiam;" Castal., "quisquam;" De Wette, "jemand;" S. Fr., "on."

^a "a desert;" *ἐπ' ἐρημίας*. No article should be inserted in the Revision. None employed by Wakef., Thom., Sharpe. In the parallel, Matt. 15 : 33, *ἐρημία* is *anarthrous*. See ch. 1 : 4, note.

¹ "to lie down;" *ἀναπέσειν*. Sharpe. Vulg., Eras., Mont., Castal., "discumbere;" Beza, "ut discumbent." See ch. 6 : 40, note.

¹ "*them*." Wesley, Kend., Pechy, Sharpe, Campbell, Wakef., Dick. S. Fr., "les." The sentence is imperfect and harsh without this supplement.

² "set." "Did" is superfluous, as there is no emphasis.

¹ "they ate;" *ἔφαγον*. Sharpe, Kend., Pechy. See ch. 6 : 42, note.

^m "were satisfied;" *ἐχορτάσθησαν*. Wakef., Kend., Wesley, Thom., Camp., Dick., Rob. See ch. 6 : 42, note.

ⁿ "they took up seven baskets." Thom. This is the natural order, in our language. So in the text, 6 : 43, *ἦραν κλασμάτων δώδεκα κοφίνους*, and the parallel, Matt. 15 : 37, *ἦραν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις*.

^o "of fragments;" *κλασμάτων*. Wesley, Thom., Wakefield, Dick., Sharpe, Campbell, Rob. So in all instances in E. V., except this, and Matt. 15 : 37.

^p "those, who ate;" *οἱ φαγόντες*. Sharpe, Kendrick. This aorist is most appropriately rendered by the imperfect. The pluperfect of the E. V. originated in the *manducaverant* of the Vulg. In ch. 6 : 44, *οἱ φαγόντες* is rendered in the E. V., "they that did eat."

^q "the ship;" *τὸ πλοῖον*. The definite article is employed by Wesley, Sharpe, Wakef., Thom., Kend., Pechy, De Wette, Belg., S. Fr., Iber. See ch. 4 : 1, note.

^r "the region;" *τὰ μέρη*. Rob., Bretsch., Kend., Campbell, Thomson, "district;" S. Fr., "le territoire;" Luther and De Wette, "die Gegend;" Iberian, "al distrito;" Castalio, "tracatus."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily, I say unto you, There shall no sign be given unto this generation.	οὐρανοῦ, πειράζοντες αὐτόν. ¹² καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. ¹³ Καὶ ἀφεὶς αὐτοὺς, ἐμβαὲς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.	sign from heaven, *trying him. And he groaned deeply in ¹² his spirit, and saith, Why doth this generation *seek a sign? *Truly I say to you, There shall no sign be given to this generation. And he left them and ¹³ entering into the ship again, departed to the other side.
13 And he left them, and entering into the ship again, departed to the other side.	14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ ἔχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.	*And the disciples had forgotten ¹⁴ to take *bread, neither had they
14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.	¹⁵ καὶ διεστέλλετο αὐτοῖς, λέγων, Ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. ¹⁶ Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. ¹⁷ Καὶ γινούς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ¹⁸ ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε;	'but one loaf with them *in the ship. And he charged them, ¹⁵ saying, Take heed, beware of the leaven of the Pharisees and *of the leaven of Herod. And ¹⁶ they reasoned among themselves, saying, <i>It is</i> because we have no bread. And Jesus ¹⁷ *knowing <i>it</i> , saith to them, Why do ye reason *that <i>it is</i> because ye have no bread? do ye not yet perceive *nor understand? have ye your heart *still *stupefied? having eyes, see ye not? ¹⁸ and having ears, hear ye not?
15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.		
16 And they reasoned among themselves, saying, <i>It is</i> because we have no bread.		
17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?		
18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?		

* "trying;" *πειράζοντες*. See ch. 1 : 13, note. Kend., Q., Pechy, Wakef., "to try;" Thom., "with a view to try."

* "he groaned deeply;" *ἀναστενάξας*. Bretschneider, "*ingemisco*;" Liddell (*in verbo*), "to groan aloud;" Kend., "groaning deeply;" Campbell, "with a deep groan." *Ἀνά* is *intensive*. See ch. 7 : 34.

* "seek a sign." "After" is dropped as superfluous. Wesley, Dick., Wakef., Thom. have omitted it.

* "Truly;" See ch. 3 : 28, note.

* "And;" *Καὶ*. Sharpe, Pechy. Iber., "i;" Vulg., Eras., "et;" De Wette, "und."

* "bread;" *ἄρτους*. While "loaves" would be more literal (here and v. 16, 17), the *exigentia loci* demands that the rendering of the E. V. should be retained. The rendering, "had forgotten to take loaves, and had but one loaf with them," is not in harmony with our mode of speaking.

* "but" (one loaf); *εἰ μὴ (ἓνα ἄρτον)*. Dick., Pechy. S. Fr., "qu'un seul pain;" Bretsch., "*prater*;" De Wette, "denn nur;" Belg., "dan."

* "in the ship." This position of these words is according to the text. The whole sentence is thus in harmony with our *usus loquendi*. So Sharpe, Thom., Campbell, Wakef., Dick., S. Fr.,

De Wette, Belg., Vulg., Beza, Eras., Iber. The inverted order of the E. V. originated with Tyndale.

* "of." This preposition which marks the genitive of *τῆς ζύμης*, is not a supplement, and is improperly italicized in the E. V. It corresponds in all respects to the "of" immediately preceding ("of the Pharisees"), which is also the sign of the genitive.

* "knowing;" *γινούς*. Wesley, Kendrick, Dickinson, Sharpe, Campbell, and Thomson have the participial construction. The expression "when Jesus knew," leaves the common reader to infer that Jesus learned the fact from information *subsequently* given. S. Fr., "connaissant;" Belg., "bekenende."

* "that it is." In the sixteenth verse where the text is, *ὅτι ἄρτους οὐκ ἔχομεν*, a supplement is obviously required. *Ὅτι* indicates that something is necessary, before it, to complete the sentence. In the case now before us, the sentence is similar, and *ὅτι* has the same force. The thought is, "Why do ye reason that *I spoke thus*, because ye have no bread?" Liddell (*ὅτι*) Hoogeven (*ὅτι*), III., p. 138.

* "nor;" *οὐδὲ*. Rob. After the negative "not," "nor" should be used instead of "neither." Webster, on "Neither." So Kend., Wakef., Pechy.

* "still;" *ἔτι*. Pechy, Rob. So (E. V.) Rev. 22 : 11.

* "stupefied;" *πεπωρωμένην*. Kend. See ch. 6 : 52, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.	19 ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ, Δώδεκα.	and do ye not remember? When 19 I broke the five loaves among "the five thousand, how many baskets full of fragments took ye up? They say to him, Twelve.
20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.	20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον, Ἑπτὰ.	And when the seven 20 among "the four thousand, how many baskets full of fragments took ye up? And they said, Seven.
21 And he said unto them, How is it that ye do not understand?	21 Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;	And he said to them, 21 How is it that ye do not understand? And he cometh to 22
22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.	22 Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.	Bethsaida; and they bring a blind man to him and "beseech him to touch him. And he 23
23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.	23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἰ τι βλέπει.	And he 23 took the blind man by the hand, and led him out "of the village; and when he had spit on his eyes: he put his hands on him and asked him if he saw "any thing? And he looked up, and 24
24 And he looked up, and said, I see men as trees walking.	24 καὶ ἀναβλέψας ἔλεγε, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.	said, I see men "like "trees, walking. "Then he put his hands 25
25 After that, he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.	25 Ἐἵτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας.	on his eyes again, and made him look up: and he was restored, and saw every man clearly. And he sent him away 26
26 And he sent him away to his house, saying, Neither go into the	26 καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ, λέγων, Μηδὲ εἰς	to his house, saying, Neither go

^ε "the;" τοὺς. Sharpe, Dick., Pechy, Kendrick, Thomson, Campbell. S. Fr., "les;" Iber., "los;" Belg., "de;" De Wette, "die." The article should by all means be retained, as the noun is definite. Compare ch. 6 : 41, and 8 : 6.

^ι "the;" τοὺς. Sharpe, Dick., G. Camp., Thom., Kend. S. Fr., "les;" Iber., "los;" Belg., "de;" De Wette, "die." See last note.

^ι "beseech;" παρακαλοῦσιν. Wesley, Pechy, Wakef. The verb is rendered in the present by Thom. and Sharpe also. It should be put in the same tense with the equivalent of φέρουσιν. Eras., "obsecrant;" De Wette, "bitten." The rendering of the E. V. originated in that of the Vulgate, "adducunt—et rogabant."

^ι "of the village;" τῆς κώμης. Kend., Sharpe, Pechy, Wakef. Vulg., Mont., Eras., Beza, "vicum;" Rob. (in verbo), "village, hamlet, country-town." The word occurs twenty-seven

times in the N. T., and is rendered "village" seventeen times in the E. V.

^κ "any thing;" τι. Sharpe, Kend., Dick., Wakef., Thomson. "Aught" is obsolete.

^ι "like;" ὡς. Robinson. So (E. V.) Matt. 6 : 29; 28 : 3. John 7 : 46. Acts 8 : 32. In constructions like the present, "like" is much more frequently employed than "as," both in conversation and writing.

^μ As "trees" (δένδρα) is joined with "men," not with "walking" (περιπατοῦντας), a comma is placed after it. Bloomfield remarks, "I see men as trees, walking," i. e., "I distinguish men from trees only by their walking." So Campbell's rendering is, "men, whom I distinguish from trees only by their walking."

^ν "then;" εἵτα. Kend., Sharpe, Wesley, Wakefield, Rob., Liddell.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
town, nor tell <i>it</i> to any in the town.	τὴν κώμην εἰσέλθης, μηδὲ εἴτης τινὶ ἐν τῇ κώμῃ.	into ^a the village, nor tell <i>it</i> ^a to any one in ^a the village. And ²⁷
27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?	²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;	^a Jesus and his disciples went out into ^a the villages of Cesarea Philippi: and, ^a on the way, he asked his disciples, saying to them, ^a Who do men say that I am? And they answered, John ²⁸
28 And they answered, John the Baptist: but some <i>say</i> , Elias; and others, One of the prophets.	²⁸ Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν Βαπτιστήν· καὶ ἄλλοι Ἁλίαν· ἄλλοι δὲ ἓνα τῶν προφητῶν.	^a the Immerser; ^a and ^a others, Elijah; but others, one of the prophets. And he saith to ²⁹
29 And he said unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.	²⁹ Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. ³⁰ Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.	them, But ^a who say ye that I am? And Peter answering saith to him, Thou art ^a the Anointed. And he charged them that they ³⁰
30 And he charged them that they should tell no man of him.	³¹ Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς	should tell ^a no one ^a concerning him. And he began to teach ³¹
31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.		them, that the Son of man must suffer many things, and be rejected ^b by the elders, and ^a the chief priests and scribes, and ^a be put to death, and after three

^a "the village." See v. 23, note.

^b "to any one;" *τινὶ*. Wakef., Sharpe, Thom., Dickinson. "Any," when used alone (as it is here by the E. V.), conveys the idea of *plurality*, and is understood by English readers as equivalent to "any persons" (or "things").

^c "the village." See v. 23, note.

^d "Jesus and his disciples went out." Pechy. This change from the more literal phraseology of the E. V. is made in accordance with our *usus loquendi*. The same phraseology occurs in De Wette, "Jesus und seine Jünger gingen hinweg." Dick., "Jesus and his disciples went out." As an alternative rendering, "Jesus went out with his disciples." So Thom., G. Camp., Wakefield. Span., "Y salió Jesus con sus discipulos."

^e "the villages;" *τὰς κώμας*. See v. 23, note.

^f "on the way;" *ἐν τῇ ὁδῷ*. Kend., Pechy, Wakef., "on the road." This idiomatic phrase presents the thought, and is in harmony with our mode of speaking.

^g "Who;" *τίνα*. Kend., Thom., Pechy, Camp. "Whom" is ungrammatical.

^h "the Immerser;" *τὸν Βαπτιστήν*. A. Camp. See ch. 6 : 14, note. Iber., "el Sumergidor;" Luther, De Wette, "der Täufer;" Belg., "de Dooper."

ⁱ "and;" *καὶ*. Kend., Thom., Sharpe. Eras., Beza, "et;" S. Fr., "et;" De Wette, "und;" Belg., "ende;" Iber., "i;" Ital., "ed."

^j "others;" *ἄλλοι*. Wiclif, Sharpe, Kend. S. Fr., "d'autres;" De Wette, "andere;" Span. and Iber., "otros;" Ital., "altri."

^k "who." See v. 27, note.

^l "the Anointed;" *ὁ Χριστός*. This word is here evidently an appellative, like the Hebrew *מָשִׁיחַ*. It should, therefore, be translated, not transferred. This is its use generally, in the *Evangelists*. In the *Epistles*, on the contrary, it is generally a proper name. To substitute the Hebrew "Messiah" for "Christ," is to introduce a less familiar word, without affording the reader any light from etymology. Rob., "the Anointed;" Bretsch., "*unctus* a Deo." See Ps. 2 : 2, *יְהוָה* (E. V.) "his Anointed;" Sept., *τοῦ Χριστοῦ αὐτοῦ*. Acts 10 : 38, *Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι Ἁγίῳ καὶ δυνάμει*.

^m "no one;" *μηδενὶ*. Sharpe, Thom., Kendrick, Pechy, Rob. Mont., "nemini;" Beza, "nulli;" De Wette, "niemandem."

ⁿ "concerning;" *περὶ*. Camp., Kend., Wakef. Often in E. V.

^o "by;" *ἀπὸ* (*cum genit.*) Wesley, Wakef., Dick., Kend., Pechy, Thom.

^p There is no necessity for the supplementary "of," in the E. V. It is not employed by Sharpe, Wesley, Kend., Thomson, or Pechy.

^q "be put to death;" *ἀποκτανθῆναι*. Robinson (*in loco*,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
32 And he spake that saying openly. And Peter took him, and began to rebuke him.	ἡμέρας ἀναστῆναι. ³² καὶ παρ- ρησία τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. ³³ ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μα- θητὰς αὐτοῦ, ἐπετίμησε τῷ Πέ- τρῳ, λέγων, Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.	days rise again. And he spoke ³² ‘the saying ‘plainly. And Peter took him ³ aside, and be- gan to rebuke him. But when ³³ he had ‘turned round and look- ed on his disciples, he rebuked Peter, saying, ‘Get behind me, Satan: for thou ‘favorest not ‘the things of God, but ‘the things of men. And when he ³⁴ had called the crowd ‘to him with his disciples, ‘he said to them, Whoever will come after me, let him deny himself, and take up his cross, and follow me. For ‘whoever would save ³⁵ his life, ‘will lose it; but who- ever shall lose his life for my sake and the gospel’s, ‘he ‘will save it. For what ‘will it pro- ³⁶ fit a man ‘if he should gain the
33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.	³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἐαυ- τὸν, καὶ ἀράτω τὸν σταυρὸν αὐ- τοῦ, καὶ ἀκολουθείτω μοι. ³⁵ ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν. ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. ³⁶ τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ	
34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.		
35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.		
36 For what shall it profit a		

ἀποκτείνω.) So (E. V.) Matt. 14 : 5. Mark 14 : 1. Luke 18 : 33. John 12 : 10; 18 : 31.

* “the saying.” Pechy. Some Grammarians have said that it is allowable to render the article by the demonstrative, for the sake of *perspicuity*. Such cases, however, are rare, and can be justified only when there is an *emphasis*. There is no necessity in this instance for departing from the usual rendering. The translation of Beza, “eum sermonem,” influenced the early Eng. interpreters.

† “plainly;” *παρρησία*. Rob. (*in loco*.) Pechy, Newcome, Wakef., and Dick., “with great plainness.” *Παρρησία* is not employed here in the sense of “openly” as contrasted to “secretly,” but to signify “free from obscurity, distinctly, clearly,” as in John 10 : 24, “If thou be the Christ tell us plainly”—*παρρησία*. So John 16 : 29. Bloomf. (N. T.), “plainly,” “without any figure of speech;” Iber., “con claridad.”

‡ “aside.” Tyndale, Cranmer, Geneva, Wakefield, Kendrick, Campbell, Thom. S. Fr., “à part.” Rob., on *προσλαμβάνω*, says: “With acc. of persons, to take to oneself, to take by the hand and draw aside.” Hence, De Wette, “nahm ihn Petrus bei der Hand.” Belg., “Petrus hem het zich genomen hebbende.” Bloomf. (on parallel, Matt. 16 : 22), “taking him aside, q. d., by the hand, an action naturally accompanying advice, remonstrance, or censure.”

§ “turned round;” *ἐπιστραφεὶς*. So ch. 5 : 30. Sharpe. ¶ “Round” is more harmonious than “about.”

‡ “Get behind me;” Ὑπαγε ὀπίσω μου. Kendrick. Vulg., “vade retro me;” Belg., “Gaat henen achter mij;” De Wette, “Weiche von mir.” Heb. N. T., גָּבַחְתָּ אַחֲרַי. “Get” is no longer used as a reflexive verb.

§ “favorest;” *φρονεῖς*. Rob. (*in loco*, *φρονέω*), “to favor, to set the mind and affections upon.” “To savor” has nearly the same sense (or, more strictly, “to relish”), but it is obsolete. As an alternative, “thou regardest.”

¶ “the things of God—the things of men;” τὰ τοῦ Θεοῦ—τὰ τῶν ἀνθρώπων. Wesley, Wakef., Pechy, Campbell, Thom. Kend. “That” and “be,” after “things,” are superfluous.

¶ “to him.” See ch. 3 : 13, note.

¶ “Also” is an unnecessary *supplement*, in the E. V. It has been dropped by Sharpe, Pechy, Dick. It was borrowed from Tyndale, and was probably derived from the rendering of Beza, “quum ad se vocasset turmam unā cum discipulis suis.”

¶ “whoever would;” ὃς—ἂν θέλῃ. Pechy, Dick.

¶ “will lose;” ἀπολέσει. Sharpe.

¶ “he;” οὗτος. The force of this demonstrative may often be properly presented by “he,” pronounced with *emphasis*. It is rendered by “he,” “she,” etc. (E. V.) Matt. 13 : 22, 23. Luke 1 : 32; 20 : 28. John 4 : 47. Acts 3 : 10, etc.

¶ “will save;” σώσει. This language is regarded as a simple declaration of that which is to take place in the future. Hence, “will” is substituted for “shall.” So Sharpe, Dick.

¶ “will it profit;” ὠφελήσει. Wakef., Thom., Sharpe.

¶ “if he should gain;” ἐὰν κερδήσῃ. Dick.

KING JAMES' VERSION.
man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAP. IX.

AND he said unto them, Verily, I say unto you, That there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days, Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

GREEK TEXT.

τὸν κόσμον ὅλον, καὶ ζημιω-
θῇ τὴν ψυχὴν αὐτοῦ; ³⁷ ἢ τί
δώσει ἄνθρωπος ἀντάλλαγμα τῆς
ψυχῆς αὐτοῦ; ³⁸ ὃς γὰρ ἂν ἐπαι-
σχυνθῇ με καὶ τοὺς ἐμούς λόγους
ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι
καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ
ἀνθρώπου ἐπαισχυνθήσεται αὐ-
τὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ
πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων
τῶν ἁγίων.

CHAP. IX.

Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέ-
γω ὑμῖν, ὅτι εἰσὶ τινὲς τῶν ὧδε
ἐστηκότων, οἵτινες οὐ μὴ γεύ-
σονται θανάτου, ἕως ἂν ἴδωσι
τὴν βασιλείαν τοῦ Θεοῦ ἐληλυ-
θυῖαν ἐν δυνάμει.

² Καὶ μεθ' ἡμέρας ἕξ παρα-
λαμβάνει ὁ Ἰησοῦς τὸν Πέτρον
καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάν-
νην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος
ὑψηλὸν κατ' ἰδίαν μόνους· καὶ
μετεμορφώθη ἔμπροσθεν αὐτῶν,
³ καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο
στίλβοντα, λευκὰ λίαν ὥς χιῶν,
οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύ-

REVISED VERSION.

whole world, and lose ^ahis
"soul? or what will a man give ³⁷
as a ransom for his "soul. For ³⁸
whoever shall be ashamed of
me, and of my words, in this
adulterous and sinful genera-
tion; of him also "will the Son
of man be ashamed, when he
cometh in the glory of his
Father with the holy angels.

CHAP. IX.

AND he said to them, "Truly ¹
I say to you, That there are
some of ^bthose standing here,
who "will not taste of death, till
they have seen the kingdom of
God come with power. And ²
after six days, Jesus taketh
^awith *him* Peter, and James,
and John, and leadeth them up
into a high mountain apart by
themselves; and he was trans-
figured before them. And his ³
"garments became shining, ex-
ceedingly white, ^clike snow;
^esuch as no fuller on earth can

^a "his;" αὐτοῦ. Pechy, Sharpe, Dick., Camp., Wakef.

^b "soul;" ψυχὴν. Kendrick and some others render ψυχὴ by "life," here and in v. 37, thus giving the word the same force, which it has in v. 35. Although I believe the E. V. is accurate, still I place "or life" in the margin of v. 36 and 37. Compare v. 38. John 12 : 25.

^c "ransom;" ἀντάλλαγμα. Bloomfield (Annotat.), Thomson, Campbell. De Wette, "Lösegeld." Geo. Campbell remarks on this word: "We ransom what by law, war, or accident is forfeited and in the power of another, though we may still be in possession; but we always exchange what we have for what we have not. If a man's life be actually taken, it is too late for bartering." Bretsch. (ἀντάλλαγμα, in loco), "Locutio deprompta est ex redemptione servorum, et ἀντάλλαγμα est pretium redemptionis, liberationis a morte." Tyndale, Cran., Genevan, "to redeem his soul again."

^d "will—be ashamed;" ἐπαισχυνθήσεται. Kend., Dickinson, Camp., Sharpe, Wakef.

^a "Truly." See ch. 3 : 28, note.

^b "those standing;" τῶν ἐστηκότων. Kend., Thom., Camp., Pechy.

^c "will not taste;" οὐ μὴ γεύσονται. Sharpe, Wakefield, Dick. As this is the language of prediction, "will" is the proper auxiliary.

^d "with *him*." As παρὰ in composition conveys the idea of "with" or "to," the equivalent of παρὰ should not be italicized as a supplement. Compare ch. 3 : 13, note.

^e "garments;" τὰ ἱμάτια. Wesley, Kend., Campbell, Dick., Pechy, Rheims, Rob. So (E. V.) Matt. 21 : 8; 23 : 5; 27 : 35. Mark 11 : 7, etc.

^f "like;" ὥς. Kend., Wakef., Dick. See ch. 8 : 24, note.

^g "such as;" οἷα. Wesley, Dick., Kend., Rob. Bretsch., "qualis;" S. Fr., "tels que;" Span. and Iber., "cuales;" Ital., "tali;" Vulg., Mont., Beza, "qualia." As οἷα is elliptical for οἷα ἱμάτια, the addition of "them" at the end of the verse is unnecessary.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.	ναται λευκάνας. ⁴ καὶ ὤφθη αὐτοῖς Ἑλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλῶντες τῷ Ἰησοῦ.	⁴ whiten. And there appeared 4 to them Elijah, with Moses: and they were talking with Je-
5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.	⁵ καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββὶ, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μω- σεῖ μίαν, καὶ Ἑλίας μίαν. ⁶ Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι. ⁷ καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγα- πητός· αὐτοῦ ἀκούετε. ⁸ Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἐαυτῶν. ⁹ Καταβαι- νόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδὲν διηγῶνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. ¹⁰ καὶ τὸν λόγον ἐκρά-	sus. And Peter ⁵ answering, ⁵ saith to Jesus, ⁵ Rabbi, it is good for us ⁵ to remain here: and let us make three ⁵ booths; one for thee, and one for Moses, and one for Elijah. For he ⁶ knew not what to say: for they were ⁶ greatly terrified. And ⁷ there came a cloud which ⁷ overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, ⁸ on ⁸ looking round, ⁸ they no longer saw any one, ⁸ except Jesus alone with themselves. And as ⁹ they came down from the moun- tain, he charged them that they ⁹ should relate ⁹ to no one ⁹ what they had seen, till the Son of man ⁹ should have risen from the dead. And they kept that ¹⁰
6 For he wist not what to say: for they were sore afraid.		
7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.		
8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.		
9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.		
10 And they kept that saying		

⁴ "whiten;" *λευκάνας*. Pechy, Kendrick, Wesley, Thomson, Sharpe. "White" is no longer used as a verb.

⁵ "answering;" *ἀποκριθεὶς*. Kend., Wesley. S. Fr., "pre-
nant la parole;" Span., Iber., "tomando la palabra."

⁵ "saith;" *λέγει*. Kend.

⁶ "Rabbi." This Hebrew title (literally, "Great One") has no proper equivalent in our language. Rob. remarks: "In Matt. 23:8, it is explained by *καθηγητής*—in John 1:38, by *διδάσκαλος*—in reference to its use as a title, rather than to signification." It is deemed best, in conformity to the general usage in the E. V., to transfer this word. The Apostles were charged not to receive this title, Matt. 23:7, 8. So Pechy, Camp., Sharpe.

⁶ "to remain;" *εἶναι*. Bloomfield on Matt. 17:4 (N. T.) Dick., Wakef., "to abide;" Campbell, "to stay."

⁵ "booths;" *σκηνὰς*. Bloomfield on Matt. 17:4, "Booths composed of branches of trees, such as were hastily raised for temporary purposes by travelers, and such as were raised at the feast of tabernacles. Campbell, Dickinson. "Booths" occurs in (E. V.) Gen. 33:17. Levit. 23:42, 43. Neh. 8:14, 16. In all these cases, the Sept. has *σκηνή*. Rob., "Booths, as built of green boughs and the like, a booth."

⁶ "knew;" *ᾔδει*. Kend., Wesley, Sharpe, Wakef. "Wist" is obsolete.

⁶ "greatly terrified;" *ἐκφοβοι*. Rob., Thom., "exceedingly

terrified." *Ἐκ* is intensive. "Sore" is obsolete. Bretschneider, "terrore percussus." Campbell has "so terrified."

⁷ "there came;" *ἐγένετο*. Wesley, Kend., Thom., Campbell. This is a common rendering of this verb (in the E. V.) where it has the sense of *fieri*, "to come into existence," "to become any thing." See Rob. Luther, "es kam;" Belg., "daar kwaam;" Vulg., Eras., "facta est;" Iber., "vino (una nube)."

⁸ "on looking round;" *περιβλεψάμενοι*. Pechy, Kend.

⁸ "they no longer saw any one;" *οὐκέτι οὐδένα εἶδον*. Kend., Dick. S. Fr., "ils ne virent plus personne;" Beza, Eras., "non amplius viderunt quemquam."

⁸ "except;" *ἀλλὰ*. This particle is used for *ἀλλ' ἤ*, "other than," "except." Bloomf. (N. T.) Rob. (*ἀλλ' ἤ*.) Kendrick, "but;" S. Fr., "que;" Iber., "sino;" De Wette, "sondern."

⁹ "should relate;" *διηγῶνται*. Kend., Dick., "to relate." As this verb has the sense of *narrating*, *declaring* in detail, "re-
late" is an appropriate rendering. It is thus distinguished from other verbs, which are translated "to tell" in the E. V. Vulg., Beza, Castal., "narrant;" S. Fr., "raconter."

⁹ "to no one;" *μηδενί*. Kendrick, Pechy, Wakef., Sharpe. Beza, "nemini;" Vulg., "(ne) cuiquam;" Castal., "(ne) cui;" Iber., "nadie;" S. Fr., "ne—à personne."

⁹ "what;" *ἃ*. Kend., Campbell, Dick., Sharpe, Thomson, Wakef. S. Fr., "ce que."

⁹ "should have risen;" (*ὅταν*)—*ἀναστῇ*. The aorist subj.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
with themselves, questioning one with another what the rising from the dead should mean.	τησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστι τὸ, ἐκ νεκρῶν ἀναστῆναι.	saying *to themselves, questioning with one another what that meant, To rise from the dead.
11 And they asked him, saying, Why say the scribes that Elias must first come?	¹¹ Καὶ ἐπηρώτων αὐτὸν, λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;	And they asked him, saying, ¹¹ Why say the scribes, that Elijah must first come? And he ¹²
12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.	¹² Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς, Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ.	answered and *said to them, Elijah *indeed cometh first, and restoreth all things, and how it is written of the Son of man, that he must suffer many things, and *be despised. But I say to ¹³
13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.	¹³ ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.	you, that Elijah *hath *both come and *that they have done to him whatever *they would, as it is written of him. And ¹⁴
14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.	¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.	when he *came to *his disciples, he saw a great crowd about them, and the scribes questioning with them. And *imme-
15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.	¹⁵ καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτόν, ἐξεθαμβήθη, καὶ προστρέχοντες ἡσπάζοντο	¹⁵ diately all the crowd, when they beheld him, were greatly amazed, and *running to him,

with *ὅταν* is equivalent to our second fut. or the *futurum exactum* of the Latin. Butt., § 139 (m. 16). Winer, § 35 (8. b. 2). As an alternative reading (though less exact), "had risen."

* "to themselves;" *πρὸς ἑαυτοὺς*. The idiom of our language demands "to" in this case, after "kept." So Rob. (*in loco*), *κρατέω*, "what that meant, To rise from the dead," *τί ἐστι τὸ, ἐκ νεκρῶν ἀναστῆναι*. Pechy.

The question with the Apostle was, What did the language of Jesus signify, when he spoke of his own resurrection from the dead? What did he mean by the saying, "To rise from the dead?" *Ἔστι* has here the sense of "to mean" or "signify," and may be properly rendered by the imperfect tense. Rob. (*ἔστι*). *Τὸ* is elliptical for *τὸ ῥῆμα*. Bloomfield (*in loco*) says, "what Jesus meant by rising from the dead,"—"they (i. e. the Apostles) did not question the general resurrection, which all but the Sadducees believed." Vulg., "quid esset: Cum a mortuis resurrexerit." Mont., "quid est, Ex mortuis resurgere?" Eras., "quid esset hoc quid dixerat, E mortuis resurgere." Iber., "qué sería eso de resuscitar de entre los muertos." De Wette, "Was heisst das: Von den Todten auferstehen?"

† "Why;" *Ὅτι*. The difficulty presented by this particle has long attracted the attention of critics and interpreters. Numerous conjectural readings founded on the supposed *incuria scribarum*, have been suggested and rejected. No satisfactory result has yet been reached. Under these circumstances, I do not disturb the rendering of the E. V. I believe, however, that this is a case when *ὅτι* is elliptical, and that some short phrase is understood before *ὅτι*, so that the thought is substantially,

"Why is it that the scribes say," etc. See Hoogeven, *ὅτι*, III. p. 138. This must be regarded as another conjecture, Ex. gr. *τί ἐστι ὅτι*.

‡ "said;" *εἶπεν*. Wakef., Thom., Sharpe, Dick. This is the usual rendering of the verb in the E. V.

§ "indeed;" *μὲν*. Kendrick, Pechy, Wakef., Dick., Sharpe, Thom. Mont., Beza, Eras., Castal., "quidem."

§ "be despised;" *ἐξουδενωθῇ*. Rob. Campbell, "be condemned." "To set at nought" is obsolete.

¶ "hath come;" *ἐλήλυθε*. Thom. There is no necessity for departing from the usual signification of the perfect. Beza, Eras., "venisse." See ch. 1 : 38, note.

¶ "both—and;" *καὶ—καὶ*. Rob. (*καὶ*). Wakefield, Pechy. Many later Eng. translators overlook the first *καὶ*.

¶ "that." Wakef. Our idiom demands this supplement. S. Fr., "et qu'ils lui ont fait," etc.

¶ "they would;" *ἡθέλησαν*. This is a common reading of some past tenses of the verb, in the E. V. "To list" is obsolete, in the sense demanded here. As an alternative rendering, "they desired." So Pechy, and E. V., Mark 9 : 35. Luke 8 : 20; 10 : 24. John 16 : 19, etc.

¶ "his." *Τοῦς*, the article, is used here in the sense of a possessive pronoun; or, to speak more accurately, it may be properly rendered by a possessive in English. Hence, it should not be printed as a supplement. Kühner, § 244. 4. § 302. I.

¶ "immediately." See ch. 1 : 10, note.

¶ "running to him;" *προστρέχοντες*. As "to" is the equivalent of *πρὸς*, it should not be italicized. See ch. 3 : 13, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
16 And he asked the scribes, What question ye with them?	αὐτόν. ¹⁶ καὶ ἐπηρώτησε τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς;	saluted him. And he asked ¹⁶ the scribes, What are ye questioning with them?
17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;	¹⁷ Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου, εἶπε, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον.	And one ¹⁷ of the crowd answered and said, Teacher, I have brought to thee my son, who hath a dumb spirit;
18 And wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not.	¹⁸ καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.	and wheresoever he taketh ¹⁸ him, he dasheth him down, and he foameth and "grindeth his teeth, and pineth away; and I spake to thy disciples "to cast him out, and they could not.
19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.	¹⁹ Ὁ δὲ ἀποκριθεὶς αὐτῷ, λέγει, ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.	And he answereth ¹⁹ to them, and saith, O unbelieving generation, how long shall I be with you? how long shall I bear with you?
20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.	²⁰ Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.	Bring him to me. And they brought him to him; ²⁰ and when he saw him, immediately the spirit convulsed him;
21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.	²¹ Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστίν, ὥς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, Παι-	and he fell on the ground, and ²¹ rolled, foaming. And he asked his father, How long is it since this came on him? And he

¹ "are ye questioning;" *συζητεῖτε*. Thomson. *Present continued action* is represented here. Hence this rendering, which is agreeable to our idiom. Compare *συζητοῦντας*, v. 14. Wakef. has also used the "progressive form" here, "What are ye disputing?" Dick., "What are you contending?"

* "Teacher;" *Διδάσκαλε*. Wakef., Thom., Pechy, Kendrick, Dick. De Wette, "Lehrer;" S. Fr., "Docteur." See ch. 4 : 38, note.

¹ "dasheth him down;" *ῥήσσει*. Thomson, Kend., "dasheth him to the ground;" Campbell, "dashes him on the ground;" Rob., "to dash to the ground;" Vulg., "allidit eum;" Iber., "le tira al suelo;" De Wette, "wirft er ihn nieder." Euthymius (quoted by Fritzsche), *τὸ μὲν οὖν ῥήσσει ἀντὶ τοῦ καταβάλλει εἰς γῆν*. Bloomf. (N. T.), "The true sense is that of the ancient versions and commentators, and most modern ones, dashes him on the ground."

"grindeth;" *τρίζει*. Thom., Dickinson, Bloomf. (N. T.), Campbell, "grinding." *Βρύχω* is the proper word for "gnash," and is rendered "gnash" in all cases, in the N. T. Any one, who has witnessed the symptoms of *spasm*, will see the correctness of "grindeth."

"to cast him out;" *ἵνα αὐτὸ ἐκβάλωσι*. The infinitive construction is usually the best rendering of the subjunctive with

ἵνα. It is more concise and familiar in our language. So Wesley, Wakef., Thom., Dick., Camp. S. Fr., "de—chasser."

o "to them." Instead of *αὐτῷ* (Text. Recept.), Griesbach, Scholz, Knapp, Lach., Tittmann, Tisch., Rob. (Harmony), have *αὐτοῖς*. This is the reading followed by the Vulg. It is probably the true one. It is adopted by Wesley, Pechy, Sharpe.

p "unbelieving;" *ἄπιστος*. Sharpe, Newcome, Pechy, Campbell. Iber., "sin fe;" De Wette, "ungläubiges;" Belg., "ongeloovig." "Faithless" is ambiguous, as it signifies *destitute of fidelity*, as well as *destitute of faith*.

q "shall I bear with you?" *ἀνέξομαι ὑμῶν*; Kend., Pechy, Rob. (*in loco*, ἀνέχω.)

r "convulsed;" *ἐσπάραξεν*. See ch. 1 : 26, note.

s "rolled;" *ἐκυλίετο*. Kend., Campbell, Wakef., Dick. De Wette, "wälzete sich;" Belg., "weltende zich;" S. Fr., "il se roulait;" Vulg., "volutabatur;" Beza, "volutabat," etc.; Rob., "to roll oneself (in Mid.);" Bretsch., "Medium; *volvo me*." In present usage, "to wallow" signifies *to roll in something liquid*. So (E. V.) 2 Sam. 20 : 12. 2 Pet. 2 : 22.

t "ago" (of the E. V.) is superfluous. It is omitted by Wesley, Wakef., Camp., Dick., Thom. It was first employed by Tyndale.

u "came on him;" *γέγονεν αὐτῷ*. "On" is substituted for

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.	διόθεν. ²² καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. ²³ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι. ²⁴ Καὶ εὐθέως κράζας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρύων ἔλεγε, Πιστεύω, Κύριε, βοήθει μου τῇ ἀπιστίᾳ. ²⁵ Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. ²⁶ Καὶ κράζαν, καὶ πολλὰ σπαράζαν, αὐτόν, ἔξηλθε.	said, 'From childhood. And ²² often 'he hath cast him 'into fire and into waters to destroy him; but if thou canst do any thing, have compassion on us, and help us. 'And Jesus said ²³ to him, If thou canst believe—' all things are possible 'for him who believeth. And 'immedi- ²⁴ ately the father of the child cried out, and said, with tears, Lord, I believe; help ²⁵ mine unbelief. When Jesus saw that ²⁵ 'the crowd 'was running together, he rebuked the 'unclean spirit saying to him, 'Dumb and deaf spirit, 'I command thee, come out of him, and enter into him 'no more. And <i>the spirit</i> ²⁶ 'cried out, and 'convulsed him 'violently, and came out of him;

"to" or "unto," in accordance with our *usus loquendi*. If "to" is employed, the verb must be rendered "happened." I dislike this rendering, because "happen" conveys the thought that something occurred *by chance*. As an alternative rendering I suggest, "befell him." So Campbell. S. Fr., "lui arrivé;" G. Fr., "lui est arrivé."

• "from childhood;" *παιδιόθεν*. Rob., Kend., Thom., Pechy. Vulg., Mont., "ab infantia;" Iber., "Desde la niñez;" Belg., "van kindsheid af." Heb. N. T., *בְּיָמָיו*.

• "he." The pronoun is put in the *masculine*, as in v. 18. In v. 28 we have *αὐτόν*, which is properly rendered "him" in the E. V. Although *πνεῦμα*, as to its grammatical form, is neuter, still, from its reference to a *personal being*, it should be treated as a masculine.

• "into fire;" *εἰς πῦρ*—"into waters;" *εἰς ὕδατα*. As these nouns are *anarthrous*, it is unnecessary to insert articles in English. I am not satisfied that there is sufficient evidence for introducing the article before *πῦρ*, as has been done by Scholz. Gr., Titt., Lach., Theile, Tisch.—as Bagster.

• "And;" *ἔ. Sharpe*. Castal., "et;" De Wette, "und;" Iber., "I."

• A dash is placed after "believe" (*πιστεῦσαι*), in conformity with the Greek text of Bloomfield. This is his note on the difficulty in this verse, which is produced by the article τὸ (*εἶπεν αὐτῷ, Τὸ*): "The only satisfactory solution of the difficulty is to suppose that after *πιστεῦσαι* is to be supplied, *βοηθήσω σοι*, or *εὖ ἔχει*, q. d., *my power to heal depends on thy power to believe*."

• "for him who believeth;" *τῷ πιστεύοντι*. Campbell. De Wette, "für den Gläubigen;" S. Fr., "pour celui qui croit."

Trollope (Analecta,) paraphrases this sentence, "for the good of him that believeth." This is a case of the *dativus commodi*.

• "immediately." See ch. 1 : 10, note.

• See note f, for omission of "thou."

• "the crowd." Although *ὄχλος* is *anarthrous*, yet its reference to *ὄχλον πολλόν*, v. 14, is obvious. Hence it is really definite. For the sake of greater exactness, the English article is *italicized*.

• "was running together." The English progressive form of the imperfect is adopted, as the most accurate rendering of *ἐπισυντρέχει*. S. Fr., "accourait;" Kend., "came running."

• "unclean;" *ἀκαθάρτῳ*. So in all other cases in N. T., except Rev. 18 : 2.

• "Dumb and deaf spirit." The supplementary "Thou" of the E. V. is superfluous. It is omitted by A. Camp. and Dick. Nothing equivalent to it is found in De Wette, S. Fr., Ital., Span., or Iber. The supplement was introduced by Tyndale, who followed Beza, "*Tu spiritus mute et surde*."

• "I command;" *ἐγὼ—ἐπιτάσσω*. Wesley, Thom., Camp., Dick., Pechy. In eight of the ten instances, in which this word occurs in the N. T., it is translated by "command" in the E. V. It should be so rendered in all cases. Bretsch., "*jubeo, mando*;" S. Fr., "je—le commande;" Iber., "yo—mando."

• "no more." This is the proper order in English. Wakef., Thom., Dick.

• "cried out;" *κράζαν*. Pechy. See ch. 1 : 26, note.

• "convulsed." Camp., Thom. See ch. 1 : 26, note.

• "violently;" *πολλὰ*. Kend., Dick. "Violently" is often equivalent to "vehemently." See Webster.

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insomuch that many said, He is dead.	καὶ ἐγένετο ὥσεί νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.	and he became "like one dead ; "so that many said, He is dead.
27 But Jesus took him by the hand, and lifted him up ; and he arose.	27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐτόν· καὶ ἀνέστη.	But Jesus took him by the hand, 27 and lifted him up ; and he rose.
28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out ?	28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, "Οτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβάλλειν αὐτόν ;	And "when he came "into a 28 house, his disciples asked him privately, Why could we not cast him out ? And he said to 29
29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.	29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστεία.	them, This kind can come forth by nothing, "except by prayer and fasting. And they departed 30
30 And they departed thence, and passed through Galilee ; and he would not that any man should know it.	30 ΚΑΙ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν ἵνα τὶς γνῶ.	thence and passed through Galilee ; and he did not wish that any one should know it. For 31
31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day.	31 ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, "Οτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	he taught his disciples and said to them, The Son of man "is delivered up into the hands of men, and they "will put him to death ; and after he hath been put to death, he will rise the third day. But they "did not 32
32 But they understood not that saying, and were afraid to ask him.	32 Οἱ δὲ ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.	understand "the saying, and were afraid to ask him. And 33
33 And he came to Capernaum : and being in the house, he asked them, What was it that ye disputed among yourselves by the way ?	33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐτοὺς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε ;	he came to Capernaum ; and being in the house, he asked them, "What did ye dispute about among yourselves by the way ? But they "were silent, for 34
34 But they held their peace : for by the way they had disputed	34 Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ	they had disputed among them-

1 "he became ;" *ἐγένετο*. Sharpe, Kendrick, Pechy. S. Fr., "devint ;" Belg., "wied ;" Vulg., Mont., Eras., Beza, "factus est."

"like ;" *ὥσει*. Thom., Dick. "Like" is much more frequently employed in constructions of this kind than "as." The principle of *euphony* has led to its adoption. Liddell gives "like" as one of the definitions of this particle.

"so that ;" *ὥστε*. Wesley, Wakef., Kend., Pechy, Thom., Sharpe, Rob.

"when he came ;" *εἰσελθόντα αὐτόν*. Kend. So (E. V.) ch. 6 : 22. Matt. 22 : 11. Luke 1 : 28 ; 8 : 51, etc.

"into a house ;" *εἰς οἶκον*. Wesley, Pechy, Wakef., Dick., Thom., Sharpe. S. Fr., "dans une maison."

"except ;" *εἰ μὴ*. Dick. See ch. 5 : 37, of this Revision.

"he did not wish ;" *οὐκ ᾔθελεν*. Sharpe. Rob. (*θέλω*) Bretsch. (*in verbo*), "cupio." The verb is rendered "wish" by Kendrick.

"is delivered up ;" *παραδίδοται*. See ch. 1 : 14, note.

"will put—to death." Thom. See ch. 8 : 31, note. "Will" is substituted for "shall," because this is not the language of *determination*, but of *prediction*. "Will" is used by Kendrick, Wesley, Wakef., Dick., Sharpe, Thom., Camp.

"did not understand." This is the natural order.

"the saying." Sharpe, Pechy, Wesley, "the word." The article, when *emphatic*, may for the sake of *perspicuity* be occasionally rendered by a demonstrative ; it is not so here, however, and should have its usual equivalent in translation.

"What did ye dispute about ?" *Τί—διελογίζεσθε*. In constructions like this, our verb "dispute" is intransitive, hence, a preposition is necessary before the objective case. The preposition is used by Kend., Pechy, Thom., Wakef.

"were silent ;" *εσιώπων*. Pechy, Camp., Kendrick, Dick. See ch. 3 : 4, note.

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among themselves, who <i>should</i> be the greatest.	διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. ³⁵ καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος. ³⁶ Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς, ³⁷ Ὃς ἐὰν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.	selves, by the way, who <i>would</i> be <i>'</i> greatest. And he sat down, ³⁵ and called the twelve, and saith to them, If <i>'</i> any one <i>'</i> desireth to be first, <i>'</i> he <i>'</i> will be last of all, and servant of all. And he took <i>'</i> a little child, and ³⁶ set <i>'</i> it in the midst of them; and when he had taken <i>'</i> it in his arms, he saith to them, Who- ³⁷ ever shall receive one of such <i>'</i> little children in my name, receive me: and whoever receive me, receive me, receive me, but him, who sent me. And ³⁸ John answered him, saying, <i>'</i> Teacher, we saw one casting out <i>'</i> demons in thy name, <i>'</i> who doth not follow us, and we forbade him, <i>'</i> because he doth not follow us. But Jesus said, For- ³⁹ bid him not: for there is <i>'</i> no one, who <i>'</i> will do a miracle in my name, <i>'</i> and <i>'</i> be able <i>'</i> readily to speak evil of me. For he ⁴⁰
35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.		
36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,		
37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.		
38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.		
39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.		

³⁵ "greatest;" *μείζων*. As the adjective is *anarthrous*, the English adjective should correspond with it, especially as the omission of the article does not violate our idiom. So the article is omitted in v. 35 in the E. V. (as well as in the text) before "first" (*πρῶτος*), "last" (*ἔσχατος*), and "servant" (*διάκονος*). The article is not used by Wakef., Thom., Camp.

³⁶ "any one;" *τις*. Kend., Sharpe, Wakef.

³⁷ "desireth;" *θέλει*. In the present tense, where the sentence is conditional, the indicative form of the verb is appropriate, as it is in Greek. The usage of our language in the present age may be regarded as settled in favor of this. See ch. 3 : 24, note. "Desireth" is one of the definitions of *θέλω*. See Rob.

³⁸ "he." This is the proper nominative. Kendrick, Pechy, Camp.

³⁹ "will be;" *ἔσται*. Sharpe. See v. 31, note.

⁴⁰ "a little child;" *παιδίον*. Wesley, Pechy, Wakef., Thom., Dick., Rob. So (E. V.) Matt. 18 : 2; 19 : 13. Mark 10 : 15. Beza, "Puerulum;" S. Fr., "un petit enfant."

"it;" *αὐτὸ*. Kend., Pechy. Our idiom agrees with that of the Greek here. We speak of a child, when the sex is unknown, as neuter.

"it." See last note.

"little children." See note d on this verse.

³⁵ "Teacher." See ch. 4 : 38, note.

³⁶ "demons." See ch. 1 : 34, note.

³⁷ "who doth not follow us;" *ὃς οὐκ ἀκολουθεῖ ἡμῖν*. This arrangement, with the insertion of "doth," gives the rendering accuracy, while the language is in harmony with our *usus loquendi*. Thom., "who doth not accompany us;" S. Fr., "qui ne nous suit pas;" Iber., "el cual no nos sigue;" De Wette, "der uns nicht folget."

³⁸ "because he doth not follow us." See last note.

³⁹ "no one;" *οὐδεὶς*. Pechy, Kend., Wesley, Wakef. See ch. 2 : 21, note.

⁴⁰ "will do;" *ποιήσει*. Although the force of this indic. fut. approaches nearly to that of a subjunctive, still, as the ordinary rendering is the most simple, and affords a good sense, it is preferred. So Wakef.

⁴¹ "and;" *καὶ*. Sharpe, Wakef. Vulg., Beza, "et;" S. Fr., "et;" De Wette, "und."

⁴² "be able;" *δυνήσεται*. Thomson. S. Fr., "qui puisse;" Iber., "que pueda;" Beza, "et possit." So Vulg., Mont. De Wette, "und—kann."

⁴³ "readily;" *ταχὺ*. Wesley, Campbell, Wakef., Rob. As an alternative rendering, "quickly." So Vulg., Erasmus, Beza, "cito;" Iber., "luego;" S. Fr., "aussitôt."

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40 For he that is not against us, is on our part.	⁴⁰ ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.	who is not against us, is for us.
41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.	⁴¹ ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.	For whoever shall give you a cup of water to drink in my name, because ye belong to Christ, truly I say to you, he shall by no means lose his reward.
42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.	⁴² Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περικείται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.	And whoever shall cause one of the little ones, who believe in me, to sin, it would be better for him if a millstone should be hung about his neck, and he should be cast into the sea.
43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:	⁴³ Καὶ εἰ σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.	And if thy hand shall cause thee to sin, cut it off: it is better for thee to enter into life maimed, than having two hands to go away into hell, into the unquenchable fire;
44 Where their worm dieth not, and the fire is not quenched.	⁴⁴ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.	where their worm dieth not, and the fire is not quenched.
45 And if thy foot offend thee,	⁴⁵ σου σκανδαλίξῃ σε, ἀπόκοψον	And if thy foot causeth thee

¹ "against us, is for us;" καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν. With this reading of the Text. Recept., agree the Editions of Wilson, Montanus, and Mill (in the Polymicrian Gr. Test.) But Erasmus, Bloomf., Rob. (Harmony), read καθ' ἡμῶν ὑπὲρ ἡμῶν ἐστίν. Griesb., Scholz, Knapp, and Lachm. agree with Bagster, while Fritzsche, Tittmann are with Erasmus. The Vulg., Mont. (Latin), Beza, and Castalio have "nos—nobis." Tyndale, "Whosoever is not against you, is on your part." Cranmer and Geneva as E. V. S. Fr., "nous—nous;" Iber., "contra vosotros—a fa- for vosotros es;" De Wette, "wider uns ist, der ist für uns." Amidst the difficulties which this passage presents, I deem it best to retain the rendering of the E. V., and to place this note in the margin, "or, according to some Editions of the text, against you, is for you."

² "truly." See ch. 3 : 28, note.

³ "by no means;" οὐ μὴ. Rob. So (E. V.) Matt. 5 : 26. This double negative is intensitive. The E. V. often renders it by "in no wise." So in parallel, Matt. 10 : 42. Beza, "nequaquam."

⁴ "shall cause—to sin;" σκανδαλίσῃ. Sharpe, "make—to sin;" Wakef., "shall lead into sin." Σκανδαλίζω sometimes has the force of the Hiphil conj. in Hebrew. Thus Rob., "causative, to cause to offend, to lead astray, to lead into sin." Bretsch. "[dicatur] de iis, per quos, aliquo modo accidit, ut alter judicando erret agendove peccet." If a literal rendering is deemed preferable, we might say, "shall cause—to stumble." So Thom. In the case before us, "offend" misleads common readers, who

understand it as equivalent to "making angry." See ch. 4 : 17, note.

⁵ "of the little ones;" τῶν μικρῶν. Wesley, Pechy, Camp. S. Fr., "des petits;" Iber., "de los pequeñuelos;" De Wette, "der Kleinen."

⁶ "it would be better;" καλὸν ἐστίν. From the force of the conditional σκανδαλίσῃ at the commencement of the sentence, it is necessary to render ἐστίν in a conditional form. "Would be" is now the usual phrase instead of "were." Beza, "bonum esset;" Eras., "melius foret;" S. Fr., "il serait mieux."

⁷ "if;" εἰ. Wakef., Pechy. De Wette, "wenn;" Vulg., Eras., Beza, "si."

⁸ "should be hung about;" περικείται. Beza, "si circumponeretur;" Eras., "si circumdaretur." See last note.

⁹ "should be cast;" βέβληται. Vulg., "mitteretur;" Eras., "abjiceretur;" Beza, "projiceretur." See note v on this verse.

¹⁰ "shall cause thee to sin;" σκανδαλίξῃ. See notes, chs. 4 : 17; 9 : 35, 42. The subj. has future signification here.

¹¹ "to go away;" ἀπελθεῖν. Rob. (ἀπέρχομαι.) Dick., "to depart." So (E. V.) Matt. 8 : 31; 19 : 22. In Matt. 25 : 46, we have, "these shall go away (ἀπελεύσονται) into everlasting punishment." Compare Matt. 25 : 41, "Depart from me (Πορεύεσθε ἀπ' ἐμοῦ) into the everlasting fire," etc.

¹² "into the unquenchable fire;" εἰς τὸ πῦρ τὸ ἄσβεστον. Rob., Sharpe, Pechy, Camp. S. Fr., "dans le feu inextinguible;" De Wette, "in das unauslöschliche Feuer."

¹³ "causeth thee to sin." See v. 42, note. The indicative form

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cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAP. X.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again;

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αὐτόν· καλὸν ἐστὶ σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ⁴⁶ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. ⁴⁷ καὶ ἂν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς, ⁴⁸ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. ⁴⁹ Πᾶς γὰρ πυρὶ ἀλισθίσεται, καὶ πᾶσα θυσία ἀλλ' ἀλισθίσεται. ⁵⁰ καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

CHAP. X.

ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι

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to sin, cut it off; it is better for thee to enter into life lame, than having two feet to be cast into hell, into ^athe unquenchable fire: where their worm dieth ⁴⁶ not, and the fire is not quenched. And if thine eye ^acauseth thee ⁴⁷ to sin, pluck it out: it is better for thee to enter into the kingdom of God, with one eye, than having two eyes, to be cast ^ainto hell fire: where their ⁴⁸ worm dieth not, and the fire is not quenched. For every one ⁴⁹ shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the ⁵⁰ salt ^abecometh ^atasteless, ^bhow will ye ^brestore its saltiness? Have salt in yourselves, and ^bbe at peace with ^bone another.

CHAP. X.

AND he ^arose from thence, ¹ and cometh into ^bthe borders of Judea, through ^athe region beyond the Jordan: and ^athe crowd ^acome together to him

is now used where a verb, which is conditional, is in the present tense. See chs. 3 : 24, and 9 : 35, notes.

^a "the unquenchable fire." See v. 43, note b.

^c "causeth thee to sin." See v. 42, note.

^f "into hell-fire;" *εἰς τὴν γέενναν τοῦ πυρὸς*. Literally, "into the Gehenna of fire." S. Fr., "dans la gehenna du feu;" Syriac, ܡܕܢܚܐ ܕܥܝܪܐ. As the genitive is often used in place of an adjective, it will in this place qualify *γέενναν*, so that the sentence may be rendered, "into the fiery Gehenna;" or, if we render *γέενναν* by "hell"—"into the fiery hell." So De Wette, "Feuer-Hölle." These renderings are suggested for consideration.

^g "becometh;" *γίνεται*. Campbell, Dick., Thomson, Pechy. S. Fr., "devenait;" Montanus, Castalio, "fiat;" Belg., "zout—wordt." For the use of the Eng. indicative here, see chs. 3 : 24, and 9 : 35, notes.

^h "tasteless;" *ἀναλον*. Rob., "insipid." Dick., Camp., Thom. S. Fr., "insipide;" Bretsch., "tropice, insipidus, fatuus."

ⁱ "how;" *ἐν τίνι*. Dick. "Wherewith" is now restricted to legal phraseology. As an alternative rendering, "with what." So Thom.

ⁱⁱ "restore—saltiness;" *ἀρτύετε*. "Season," though literal, does not give the thought, which is that of restoring *that quality* (saltiness), which had been lost.

^j "be at peace;" *εἰρηνεύετε*. Wakef., Sharpe, Rob. S. Fr., "soyez en paix;" De Wette, "seid friedfertig." "To be at peace" is a common phrase in the E. V., Job 5 : 23; 22 : 21. Ps. 7 : 4; 55 : 20. Prov. 16 : 7.

^k "one another;" *ἀλλήλοις*. Rob. So often in E. V.

^a "rose." This orthography is adopted, as most common.

^b "the borders;" *τὰ ὄρια*. See ch. 5 : 17, note.

^c "the region;" *διὰ τοῦ πέραν τοῦ Ἰορδάνου*. Pechy, Wesley, "the country;" Campbell, "through the country upon the Jordan;" Eras., "per regionem quæ est ultra Jordanem;" Beza, "per oram Jordanis;" Castalio, "per transjordaninum agrum." Robinson (*πέραν*), "with neuter article τὸ, *that beyond*, i. e., the region beyond." So Mark 10 : 1 of this Revision.

^d "the crowds." See ch. 2 : 4, note. Vulg., Eras., "turbæ;" Castal., "vulgus hominum."

^e "come together;" *συμπορεύονται*. Wakef., Pechy, Rob. Vulg., Eras., "conveniunt."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and, as he was wont, he taught them again.	πρὸς αὐτόν· καὶ ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. ² Καὶ προσελθόντες οἱ Φαρισαῖοι ἐπηρώτησαν αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες αὐτόν. ³ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωσῆς; ⁴ Οἱ δὲ εἶπον, Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολύσαι. ⁵ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ⁶ ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς ὁ Θεός. ⁷ ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, ⁸ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. ⁹ ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζετω. ¹⁰ Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. ¹¹ καὶ λέγει αὐτοῖς, Ὃς ἐὰν ἀπολύσῃ τὴν	again; and as he 'was accustomed, he taught them again. And the Pharisees came to ² ^{him} , and asked him, Is it lawful for a man to put away ^{his} wife? ³ trying him. And he answered and said to them, What did Moses command you? And they said, Moses 'permitted ⁴ ^{us} to write a bill ^{of} divorce, and to put ^{her} away. And ⁵ Jesus answered and said to them, For ^{your} stubbornness of heart, he wrote you this ⁶ ^{commandment} : but from the beginning of ⁷ ^{creation} , God made them male and female. For this cause a man shall ⁷ leave his father and his mother and cleave to his wife; and ⁸ ^{the} two shall be one flesh: ⁹ so that they are ^{no} longer two, but one flesh. What therefore ⁹ God hath joined together, let not man put asunder. And in ¹⁰ the house, his disciples asked him again ^{concerning} the same matter. And he saith to them, ¹¹ Whoever shall put away his

¹ "was accustomed;" εἰώθει. Rob., Dick. "To be wont" is obsolete.

² "him." The pronoun αὐτῷ is understood after προσελθόντες. For the sake of exactness, "him," its equivalent, is italicized. See Matt. 4 : 3, 5 : 1, 15 : 30; Mark 6 : 35, where αὐτῷ is expressed after the verb or participle.

³ "trying;" πειράζοντες. Pechy, Kendrick. See ch. 1 : 13, note.

⁴ "permitted;" ἐπέτρεψε. Pechy, Kend., Thom., "hath permitted." Rob. Iberian, "permissio." So (E. V.) Acts 26 : 1. 1 Cor. 14 : 34.

⁵ "us." Wakefield, Campbell. Every reader feels that the English sentence is incomplete without some word to express the object. This supplement is inserted exigentia loci. It corresponds with ὑμῖν, in the preceding verse.

⁶ "of divorce." "Divorcement" is obsolete.

⁷ "your stubbornness of heart;" τὴν σκληροκαρδίαν ὑμῶν. Kend., Thom., "your stubborn disposition." Σκληρότης, meta-

phorically, signifies contumacia, perversa inobedientia, Bretsch.; and σκληροκαρδία, animi contumacia, Bretsch. Σκληρός has the metaphorical signification, harsh, obstinate. Liddell. "Hardness of heart" is ambiguous. Campbell, "your untractable disposition;" Thom., "your stubborn disposition."

⁸ "commandment;" ἐντολὴν. Pechy. This word occurs seventy-one times in the N. T., and is rendered "commandment" in all instances, except the present and Heb. 9 : 19. "Precept" originated in the præceptum of the Vulg., which was followed by Tyndale.

⁹ "creation." As ἀρχῆς is anarthrous, and our idiom corresponds with that of the Greek, in this construction; no article is necessary in the rendering. So Pechy.

¹⁰ "the two;" οἱ δύο. Sharpe, Pechy, Wakef. S. Fr., "les deux;" Iber., "los dos."

¹¹ "so that;" ὥστε. Rob., Kend., Wakef.

¹² "no longer;" οὐκέτι. Kend., Dick., Campbell, Rob. So (E. V.) Gal. 3 : 25.

¹³ "concerning;" περὶ (cum genit.) Kend., Camp., Pechy.

KING JAMES' VERSION.

wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good, but one, that is God:

GREEK TEXT.

γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν. ¹² καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

¹³ Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψῃται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. ¹⁴ ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ¹⁵ ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξῃται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. ¹⁶ Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ἡνύλογει αὐτά.

¹⁷ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμών εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν, Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; ¹⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. ¹⁹ τὰς

REVISED VERSION.

wife, and marry another, committeth adultery against her.

And if a woman shall put away ¹² her husband, and be married to another, she committeth adultery. And they brought ¹³

little children to him, that he might touch them; and his disciples rebuked those who brought them. But when Jesus ¹⁴ saw it, he was much displeased, and said to them, Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God.

Truly I say to you, Whoever ¹⁵ shall not receive the kingdom of God, like a little child, he will by no means enter into it. And he took them in his ¹⁶ arms, put his hands on them, and blessed them. And as he ¹⁷ was going forth into the way, one ran up, and kneeling to him, asked him, Good Teacher, what shall I do to inherit eternal life? And Jesus said ¹⁸ to him, Why callest thou me good? no one is good, except one, that is God. Thou know- ¹⁹

* "little children;" *παιδία*. Pechy, Wakef., Rob. So v. 14. S. Fr., "de petits enfants." See ch. 9 : 36, note.

† "that he might touch;" *ἵνα ἅψῃται*. Wesley, Wakefield, Kend., Thom., Camp.

‡ "Truly." See ch. 3 : 28.

§ "like;" *ὡς*. See ch. 8 : 24.

|| "by no means;" *οὐ μὴ*. See ch. 9 : 41. Beza, "nequam."

¶ "enter into it;" *εἰσέλθῃ εἰς αὐτήν*. "Therein" is obsolete, unless in the language of jurisprudence. As an alternative rendering, "enter it." So Camp.

‡ "took—in his arms;" *ἐναγκαλισάμενος*. Kendrick, Dick., "taking—in his arms." So (E. V.) ch. 9 : 36. Beza, "accepisset eos in ulnas;" Iber., "habiéndolos tomado en brazos;" S. Fr., "les entourant de ses bras."

§ "as he was going forth;" *ἐκπορευομένου αὐτοῦ*. Sharpe, Pechy. The participial construction is adopted, not only as literal, but exact, in presenting the thought of continued action. During the time, when the Saviour "was going forth," the incident occurred. So the imperfect tense of the verb (which cor-

responds exactly with this rendering) is employed in the S. Fr., "comme il sortait." Wesley, "as he was going out;" Wakef., "as he was going forward."

* "ran up;" *προσδραμών*. Kend., Wakef., Sharpe, "running up." So Rob. (*in loco*), *προστρέχω*. De Wette, "lief—herbei;" S. Fr., "étant accouru." This might be rendered in conformity with the usage of the E. V., where verbs are compounded with *πρός*, "ran to him." Still, this would not be more accurate.

† "kneeling;" *γονυπετήσας*. Wesley, Kend., Sharpe, Camp., Dick., Thom.

‡ "Teacher." See ch. 4 : 38, note.

§ "to inherit;" *ἵνα—κληρονομήσω*. Wakef., Campbell. S. Fr., "pour hériter." See ch. 3 : 12, note. So in parallel, Luke 18 : 18

|| "no one;" *οὐδεὶς*. See ch. 2 : 21, note. Rob. (*οὐδεὶς*), "Absol. as subst. no one." Webster ("no one"), "As a substitute, none has a plural signification." Present usage employs "no one," when the idea is, "not a single individual."

¶ "except;" *εἰ μὴ*. Rob. See ch. 5 : 37, note.

§ "one, that is God;" (*εἰ μὴ*) *εἷς ὁ Θεός*. Wesley, Kendrick.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.	ἐντολὰς οἶδας, Μὴ μοιχεύῃς· μὴ φονεύῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ²⁰ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου. ²¹ Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἡγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, Ἐν σοὶ ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν. ²² Ὁ δὲ στενυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	est the commandments, Do not commit adultery, Do not kill, Do not steal, ^a Do not bear false testimony, Defraud not, Honour thy father and mother. And ²⁰ he answered and said to him, 'Teacher, all these things I have I kept from my youth. ^a And ²¹ Jesus looking on him, loved him, and said to him, One thing thou lackest; ^a go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me.
20 And he answered and said unto him, Master, all these have I observed from my youth.		
21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.		
22 And he was sad at that saying, and went away grieved: for he had great possessions.	22 Ὁ δὲ στενυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	And he was sad ^a at the saying ²² and went away grieved; for he had great possessions.
23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!	23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματ' ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. ²⁴ Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ	Jesus looked ^a round, and saith to his disciples, ^a With what difficulty ^a will those who have riches, enter into the kingdom of God! And the disciples were ²⁴ astonished at his words. But Jesus answereth again, and saith to them, Children, ^a how difficult it is for those who trust in riches, to enter into the kingdom of God! It is ²⁵
24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!		

The rendering of some translators, "except God only," would require that there should be no comma after εἰς, as in Mark 2 : 7, where the reading is, εἰ μὴ εἰς ὁ Θεός—E. V., "but God only." A similar punctuation with that in the passage before us is found Matt. 23 : 8, εἰς γὰρ ἐστὶν ὁ μὲν ὁ καθηγητὴς, ὁ Χριστός—E. V., "for one is our Master, even Christ."

^a "Do not bear false testimony;" μὴ ψευδομαρτυρήσῃς. Wakef., Dick., Campbell have "false testimony." This is the proper rendering, as "witness" is now used for him *who gives testimony*. In the six instances where this verb occurs in the N. T., "testimony" should be substituted for "witness." So "testify" for "witness," as a verb. See ch. 14 : 55, 56, 57.

¹ "Teacher." See ch. 4 : 38, note.

² "have I kept;" ἐφύλαξά μιν. Wesley, Pechy, Sharpe, Wakef. So E. V. in the parallels, Matt. 19 : 20. Luke 18 : 21.

³ "And;" Καὶ. Kend., Sharpe, Dick. S. Fr., "et."

⁴ "looking on him;" ἐμβλέψας αὐτῷ. Sharpe, Kend., Pechy,

Wesley, Campbell, Rob. So v. 27 (E. V.), ἐμβλέψας αὐτοῖς is rendered "looking upon them." See also (E. V.) Mark 14 : 67. Luke 22 : 61. John 1 : 36.

^a "go;" ὕπαγε. Wesley, Wakef., Sharpe, Campbell, Kend., Thom., Pechy. So (E. V.) the parallel, Matt. 19 : 21. See ch. 1 : 44, note.

^a "at the saying;" ἐπὶ τῷ λόγῳ. There is no emphasis, which renders it necessary to depart from a literal rendering of the article. See ch. 8 : 32, note. The reading of Beza, "*hunc sermonem*," gave rise to that of the E. V.

^a "round." Pechy, Kend., Wesley, Sharpe. See ch. 3 : 5, note.

^a "With what difficulty;" Πῶς δυσκόλως. Thomson, Dick. Rob. (δυσκόλως.) "How hardly" is a violation of the English idiom. As an alternative rendering, "How hard it is." The Geneva is nearly the same, "What a hard thing it is."

^a "will." Present usage demands "will," rather than "shall."

^a "how difficult;" πῶς δύσκολόν. Camp., Dick. See note p.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	εἰσελθεῖν. ²⁵ εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.	easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were ²⁶
26 And they were astonished out of measure, saying among themselves, Who then can be saved?	εἰσελθεῖν. ²⁶ Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτοὺς, Καὶ τίς δύναται σωθῆναι; ²⁷ Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ.	exceedingly astonished, saying among themselves, Who then can be saved? And Jesus ²⁷
27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.	πάντα γὰρ δυνατὰ ἐστι παρὰ τῷ Θεῷ. ²⁸ Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἴδου, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι.	looking on them, saith, With men, it is impossible, but not with God; for with God all things are possible. Then ²⁸
28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.	Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστίν, ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀργοὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, ³⁰ ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ	Peter began to say to him, 'Behold, we have left all, and followed thee. And Jesus answered and said, 'Truly I say to you, There is no one, who hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, who ³⁰
29 And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,	τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. ³¹ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.	shall not receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life. But many <i>who are</i> first, <i>will be</i> ³¹
30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.	πρῶτοι. ³² Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν	last; and the last, first. And ³² they were <i>on the way</i> , going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And <i>again</i> he took the twelve <i>aside</i> , and began to tell them
31 But many <i>that are</i> first shall be last; and the last first.	πάλιν τοὺς δώδεκα, ἤρξατο αὐ-	
32 And they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to		

* "Behold;" Ἴδου. Wakefield, Dick., Pechy. This is the usual rendering of this particle in the E. V.

† "followed;" ἠκολουθήσαμεν. So in the parallels, Matt. 19 : 27. Luke 18 : 28. The auxiliary "have" is superfluous.

‡ "Truly." See ch. 3 : 28, note.

§ "no one;" οὐδεὶς. Sharpe, Pechy, Dick., Rob.

|| "who shall not receive;" ἐὰν μὴ λάβῃ. Wakef., Campbell, Dick., "who will not receive;" S. Fr., "qui ne receive;" De Wette, "welcher nicht—erhält."

× "will be;" ἔσονται. Sharpe, Wakef., Dick., Kend.

‡ "on the way;" ἐν τῇ ὁδῷ. Sharpe, Wakefield, Campbell, Kend. This is our usual idiomatic phrase.

α "again;" πάλιν. Perspicuity demands this position for the adverb. So Kend. and Sharpe.

β "aside." This supplement is necessary to complete the sense. It is taken from the parallel, Matt. 20 : 17, παρίλαβέ τοὺς δώδεκα μαθητὰς κατ' ἰδίαν—E. V., "took the twelve disciples apart." The thought is really conveyed by παρίλαβε, "he

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
tell them what things should happen unto him,	τοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν. ³³ Ὅτι, ἰδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, ³⁴ καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	what things 'would befall him, saying, Behold, 'we are going ³³ up to Jerusalem, and the Son of man 'will be delivered up to the chief priests, and to the scribes; and they 'will condemn him to death, and 'will deliver him up to the Gentiles; and they 'will mock him, and ³⁴ 'scourge him, and 'spit on him, and 'put him to death: and the third day he will rise again.
33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles;	33 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. ³⁶ Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν; ³⁷ Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. ³⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε. δύναστε πιεῖν τὸ	And James and John, the sons of Zebedee, come unto him, saying, 'Teacher, 'we wish 'that thou wouldst do for us whatever 'we shall ask. And he said to ³⁶ them, What do 'ye wish me 'to do for you? And they said to ³⁷ him, Grant to us that we may sit, one 'at thy right hand, and the other 'at thy left hand, in thy glory. But Jesus said to ³⁸ them, Ye know not what ye ask: 'are ye able 'to drink the
34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.		
35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.		
36 And he said unto them, What would ye that I should do for you?		
37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.		
38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink		

took to himself," equivalent to "he took aside." S. Fr., "ayant pris avec lui;" Iber., "tomó á (sí)"; De Wette, "nahm er—die Zwölfe zu sich;" Belg., "de twaalve—tot hem nemende;" Campbell, "taking—aside;" Wakef., "he took—aside."

* "would befall;" μέλλοντα—συμβαίνειν. Dick. Rob. and Greenf. (συμβαίνω.) See Butt. (μέλλω), § 137, note 11. Rob. Συμβαίνειν is rendered "befall" by Wesley, Wakef, Campbell, Pechy, Thom. S. Fr., "qui—devaient arriver."

† "we are going;" ἀναβαίνομεν. Pechy, Wakef., Campbell, Sharpe, Thom. The progressive form of the verb indicating present continued action, is exact, as the Saviour and his disciples were now "on the way."

• "will be delivered up;" παραδοθήσεται. Sharpe, Pechy, Wakef. See ch. 1 : 14, note.

† "will condemn;" κατακρινοῦσιν. Pechy, Kend., Wesley, Wakef., Campbell, Sharpe, Thom.

• "will deliver—up." Wakef., Pechy. See ch. 1 : 14, note.

• "will mock;" ἐμπαΐξουσιν. Kend., Pechy, Wesley, Wakef., Sharpe.

†† "scourge—spit—put to death." No auxiliary is necessary

with these verbs, as they are closely connected with "will mock." So Wesley, Kend., Wakef. Rob. (ἀποκτενοῦσιν), "will put—to death." See ch. 8 : 31, note.

† "Teacher." See ch. 4 : 38, note.

* "we wish;" θέλομεν. Sharpe, Kend., Dick. Rob. (θέλω.) De Wette, "wir wünschen;" Iber., "queremos."

† "that thou wouldst do;" ἵνα—ποιήσῃς. Sharpe, Thom.

• "we shall ask;" αἰτήσωμεν. Rob. (αἰτέω.) The most usual rendering of this verb, in the E. V.

• "ye wish;" θέλετε. See v. 35, note k.

• "to do;" ποιῆσαί. Thom., Wakef., Sharpe, Dick. Eras., Mont., "facere."

†† "at"—"at;" ἐκ—ἐκ. "At the right (or left) hand" is the more common phraseology at present. So Tyndale, Campbell. "On" is ambiguous, although its connection with other words in a phrase may prevent mistake.

• "are ye able;" δύνασθε. So in parallel (E. V.) Matt. 20 : 22. This verb is rendered by "to be able," Matt. 9 : 28; 10 : 28; 19 : 12. Mark 4 : 33. Luke 1 : 20, etc.

† "to drink the cup;" πιεῖν τὸ ποτήριον. "Of" is super-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of? and be baptized with the baptism that I am baptized with?	ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;	cup which I drink? and *to be immersed 'with the immersion with which *I am immersed?
39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:	³⁹ Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε.	And they said to him, We are ³⁹ able. And Jesus said to them, ye will indeed *drink the cup, which I drink and *be immersed with *the immersion, with which *I am immersed.
40 But to sit on my right hand and on my left hand, is not mine to give; but <i>it shall be given to them</i> for whom it is prepared.	⁴⁰ τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐνωπύων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοιμάσται.	But to sit *at my right hand and *at my left, is not mine to give; *except to those for whom it is prepared.
41 And when the ten heard <i>it</i> , they began to be much displeased with James and John.	⁴¹ Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.	And when the ten ⁴¹ heard <i>it</i> , they began to be much displeased with James and John.
42 But Jesus called them <i>to him</i> , and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and	⁴² ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκῶντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγά-	But Jesus ⁴² called them <i>to him</i> , and saith to them, Ye know that those who are accounted *rulers of the nations, *lord it *over them; and their

fluus after the verb. So Kend., Sharpe, Wakef., Campbell, Dick., Thom. S. Fr., "boire la coupe;" De Wette, "den Kelch trinken;" Belg., "den drinkbeker drinken;" Mont., Erasmus, Beza, "bibere poculum;" Vulgate, "bibere calicem;" Iberian, "beber el cáliz." So in the next verse.

* "to be immersed;" βαπτισθῆναι. Kend., Q. See ch. 1 : 5, note. Belg., "gedoopt werden;" De Wette, "getauft werden." Iber., "experimentar la immersion."

* "with the immersion;" τὸ βάπτισμα. Kend., Q., Camp., "an immersion;" Iberian, "experimentar la immersion;" Belg., "met den doope;" De Wette, "mit der Taufe." See ch. 1 : 5, note.

* "I am immersed;" ἐγὼ βαπτίζομαι. See note s on this verse.

ν "drink the cup." See v. 38, note.

ν "be immersed." See ch. 1 : 5, note.

ν "the immersion." See ch. 1 : 5, note.

ν "I am immersed." See ch. 1 : 5, note.

ν "at"—"at." See v. 37, note.

* "except to those for whom it is prepared;" ἀλλ' οἷς ἡτοιμάσται. Kend., Pechy, Thom., Dick., Tyndale, "but to them for whom it is prepared;" S. Fr., "qu'à ceux auxquels cela a été préparé;" Iber., "sino [á aquellos] para quienes está preparado." According to the reading of the E. V. and the opinion of some translators and critics, there is here an ellipsis of the verb *δοθήσεται* (from the preceding *δοῦναι*). Trollope (Analecta) remarks: "There is no ellipsis whatever in the passage; for the conjunction *ἀλλὰ*, when, as in this place, it is not followed by a verb, but by a noun or pronoun, is equivalent with *εἰ μὴ*, except. Compare Matt. 17 : 8, with Mark 9 : 8." The language

in Luke 22 : 29 strongly favors the above rendering. "And I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom," etc. Bloomf. on Matt. 20 : 23 takes substantially the same view with Trollope. So Macknight, Campbell. This interpretation is sanctioned by the Syriac. The Arabic, Persic, and Æthiopic (according to Bloomf.) coincide with the Syriac. On the other hand, Rob. (Lex.) on Matt. 20 : 23, Fritzsche and others defend the hypothesis that the passage is elliptical. So the Versions of Eras. and Beza. Without enlarging this note, I suggest as a marginal reading, "or, but it will be given to those for whom it is prepared." I have retained the rendering of the verb by the present tense, although in strictness "hath been prepared" is more accurate. The change would be unimportant.

ν "called—to;" προσκαλεσάμενος. Tyndale, Geneva, Wakefield, "called—up." Kend., Q. Rob. (*προσκαλέω*.) Bretsch., "advoco ad me." "To" should not be italicized. See ch. 3 : 13, note. As the aorist participle is usually a *praterite* in sense, it is appropriately rendered here by the imperfect.

* "rulers of the nations;" ἄρχειν τῶν ἐθνῶν. De Wette, "die Regenten der Völker;" Wakef., "rulers of the Gentiles;" Campbell, "the princes of the nations." The idiom of the English will not allow a literal rendering of the infinitive, "to rule." In this case, while *the thought* is presented, we render the infinitive by its cognate noun. So Kendrick, "rulers of the nations." Ἐθνῶν does not refer to Gentile nations in distinction from the Jews, but to *all* nations. S. Fr., "les nations;" De Sacy, "peuples;" Belg., "der volkeren."

* "lord it over;" κατακυριεύουσιν. Wesley, Sharpe. Vulg., Montanus, "dominantur;" S. Fr., "dominant;" Luther, "herrschen;" Rob. (*in verbo*), "to lord it against or over any one."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
their great ones exercise authority upon them.	λοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. ⁴³ οὐχ οὕτω δὲ ἔσται ἐν	great ones exercise authority over them. But it shall not be ⁴³
43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:	ὑμῖν· ἀλλ' ὅς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν· ⁴⁴ καὶ ὁς ἂν θέλῃ ὑμῶν	'so among you: but whoever ⁴³ would ⁴⁴ become great among you, shall be your minister:
44 And whosoever of you will be the chiefest, shall be servant of all.	γενέσθαι πρῶτος, ἔσται πάντων δοῦλος· ⁴⁵ καὶ γὰρ ὁ υἱὸς τοῦ ἀν-	and whoever of you ⁴⁴ would ⁴⁵ become ⁴⁶ first, shall be servant of all. For even the Son of
45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.	θρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.	man came not to be ministered to, but to minister, and to give his life a ransom for many.
46 And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.	⁴⁶ Καὶ ἔρχονται εἰς Ἱεριχὼ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο	And they came to Jericho: and ⁴⁶ as he went out of Jericho with his disciples, and ⁴⁷ a great crowd, blind Bartimeus, the son of Timeus, sat ⁴⁸ by the
47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.	παρὰ τὴν ὁδὸν προσαιτῶν. ⁴⁷ καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με. ⁴⁸ Καὶ ἐπετίμων	way-side begging. And when ⁴⁷ he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, ⁴⁸ "Son of David, have mercy on me! And many
48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.	αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραξεν, Υἱὲ Δαβὶδ, ἐλέησόν με. ⁴⁹ Καὶ στὰς	charged him ⁴⁸ to be silent: but he cried out ⁴⁹ much more, Son of David, have mercy on me!
49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.	ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλόν, λέγοντες αὐτῷ, Θάρσει· ἔγειραι, φωνεῖ σε. ⁵⁰ Ὁ δὲ ἀποβαλὼν	And Jesus ⁴⁹ stopped, and com- ⁵⁰ manded him to be called: and they call the blind man, saying, ⁵¹ "Take courage, rise; he calleth thee. And he, casting away his
50 And he, casting away his		

Webster ("To lord"), "To domineer, to rule with arbitrary or despotic sway, sometimes followed by *over* and sometimes by *it*, in the manner of a transitive verb."

* "over." Pechy, Wakef., Dick.

† "so;" οὕτω. This is the proper place for the particle, according to our *usus loquendi*. So Kend.

‡ "would;" θέλῃ. Sharpe, Camp., Dick., Thom.

§ "become;" γενέσθαι. Kendrick. De Wette, "werden;" Belg., "worden."

|| "would." See v. 43, note g.

|| "become." See v. 43, note h.

¶ "first;" πρῶτος. Kend., Wakef., Sharpe, Thomson. De Wette, "der erste;" Belg., "de eerste;" S. Fr., "le premier;" Iber., "primero."

|| "a great crowd;" ὄχλου ἱκανοῦ. Pechy. See ch. 2:4, note.

™ "by the way-side;" παρὰ τὴν ὁδόν. Kend., Pechy, Q., Thom. So (E. V.) ch. 4:15. Matt. 13:4. Luke 8:5. Parallel, Matt. 20:30.

ⁿ "Thou" is dropped, as superfluous. So Tyndale, Kendrick, Pechy, Dick., Thom., S. Fr., Span., Iber., Ital., De Wette.

ο "to be silent;" ἵνα σιωπήσῃ. Kend., Campbell. Present usage (as well as that of the E. V. in many cases) demands the infinitive, rather than the subjunctive. So Wesley, Dick., Wakefield, Sharpe, Pechy. See ch. 3:4, note.

ᵑ "much more;" πολλῷ μᾶλλον. Kendrick. Iber., "mucho mas."

¶ "stopped;" στὰς. Kend. Thomson and Campbell, "stopping;" S. Fr., "s'étant arrêté;" Iber., "paróse (Jesus)." Rob. (*in verbo*), "in the aorist, ἔστην and ἐστάθην, to stop."

‡ "Take courage;" Θάρσει. Wesley, Wakefield, Campbell, Kend., Thom. In the Septuagint, Gen. 35:17, Exod. 14:13, Zeph. 3:16, it is the rendering of **אַחֲרַי** preceded by **בְּ**.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
garment, rose, and came to Jesus.	τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. ⁵¹ καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιήσω σοί; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββονί, ἵνα ἀναβλέψω. ⁵² Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὑπάγε· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.	garment, rose and came to Jesus. And Jesus answered and ⁵¹ said to him, What wilt thou that I should do *for thee? And the blind man said to him, Lord, that I may receive my sight. And Jesus said to him, "Go; ⁵² thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAP. XI.

AND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way,

CHAP. XI.

ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, ² καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατ'ἐναντί ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. ³ καὶ εἰάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἰπατε, Ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε. ⁴ Ἀπῆλθον δὲ, καὶ

CHAP. XI.

AND when *they drew near ¹ to Jerusalem, to Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith to them, ² "Go into the village over against you, and *immediately *on entering it, *ye will find a colt tied, *on which no man *hath ever sat; loose him, and *lead him *to me. And if any ³ one should say to you, Why do ye this? say ye, *The Lord hath need of him; and *immediately he will send him hither. And ⁴ *they went away, and found

* "for thee;" σοί. Sharpe, Wesley, Dick., Wakef., Camp., Thom.

* "I may receive my sight;" ἀναβλέπω. Kend., Wesley.

* "Go;" Ὑπάγε. Kend., Campbell. See ch. 1 : 44, note.

* "they drew near;" ἐγγίζουσιν. In the parallel (E. V.), Matt. 21 : 1, "drew nigh." So, drew near, Matt. 21 : 34. Luke 15 : 1; 21 : 8; 22 : 47; 24 : 15. Rob. (in verbo), "to draw near."

* "Go;" Ὑπάγετε. Wesley, Kend., Sharpe, Thomson, Camp. See ch. 1 : 44, note.

* "immediately." See ch. 1 : 10, note.

* "on entering it;" εἰσπορευόμενοι εἰς αὐτήν. Pechy, Kendrick.

* "ye will find;" εὐρήσετε. Sharpe, Kend., Pechy, Wakef., Camp., Thom., Dick.

* "on which;" ἐφ' ὃν. Kend., Wakef., Dick., Thom.

* "bath—sat;" κεκάθικε. Sharpe, Pechy, Bloomf. (N. T.) De Wette, "gesessen hat;" Belgic, "gezet en heeft;" S. Fr.,

"s'est assis;" Iber., "so ha sentado." "Never," in the E. V., is unauthorized by the text. It originated in the "nemo hominum adhuc" of the Vulgate, which influenced the version of Tyndale in this instance, so that he rendered, "whereon never man sat."

* "lead him;" ἀγάγετε. Rob. (in verbo), "to lead or bring to a person or place;" Liddell, "to lead;" Bretsch., "duco;" Vulg., Mont., Eras., Beza, "adducite;" S. Fr., "l'amenez." So (E. V.) Mark 13 : 11. Luke 4 : 1, 29; 22 : 54; 23 : 1, 32. John 18 : 28. Acts 8 : 32.

* "to me." This supplement, which is necessary to complete the sentence, is taken from the parallel, Matt. 21 : 2, where the text is ἀγάγετέ μοι.

* "that" (in the E. V.) is omitted on the ground that its equivalent, ὅτι, is used to indicate the quotation of the words of Christ without change. See Rob. (ὅτι) Trollope (Gram.), p. 191. It is omitted in the parallel, Matt. 21 : 3, and by Wesley, Wakef., Thom., Campbell, De Wette, Ital., Iber.

* "immediately." See ch. 1 : 10, note.

* "they went away;" ἀπῆλθον. Rob. So (E. V.) Matt.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and found the colt tied by the door without, in a place where two ways met; and they loose him.	εἶρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν. ⁵ καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; ⁶ Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. ⁷ καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ. ⁸ πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώνουν εἰς τὴν ὁδόν. ⁹ καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. ¹⁰ εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβὶδ· Ὡσαννά ἐν τοῖς υἱίστοις. ¹¹ Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς	the colt tied at the door without, in the street; and they loose him. And some of those who stood there, said to them, "What are ye doing, loosing the colt? And they said to them as Jesus had commanded: and they let them go. And they led the colt to Jesus, and cast their garments on him; and he sat on him. And many spread their garments in the way: and others cut branches from the trees, and strewed them in the way. And those who went before, and those who followed, cried out, saying, Hosanna, blessed be he, who cometh in the name of the Lord. Blessed be the coming kingdom of our father David: Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple: and when he had looked round on all things the time being now late, he

26 : 42. Mark 10 : 22 ; 14 : 39. John 10 : 40 ; 20 : 10. "To go one's way" is obsolete.

"at the door;" *πρὸς τὴν θύραν*. Wesley, Thom. Span., "á la puerta;" Iber., "junto á la puerta;" De Wette, "an die Thüre." So (E. V.) Mark 1 : 33 (*πρὸς τὴν θύραν*). Luke 16 : 20. Rob. (*πρὸς*), "after verbs implying motion to a place and a subsequent remaining there, where in English we use *at*, *upon*, but also *to*, *unto*."

"in the street;" *ἐπὶ τοῦ ἀμφοδου*. Wesley, Kend., Pechy, Bloomf. (N. T.) Liddell (*in verbo*), "any road that leads round a place, especially a street—*ἄγνια*." Rob., "a street." Bretschneider, "in versionibus Græcis N. T., *platea urbis*, *vici*—sic semel in N. T., Marc. 11 : 4.

"some;" *τινες*. Kend., Pechy, Sharpe, Wesley, Campbell, Wakef.

"What are ye doing?" *Τί ποιεῖτε*; Pechy. The idea of continued action in the present is appropriately expressed by the progressive form of the verb.

"as;" *καθὼς*. Kend., Dick., Campbell, Sharpe, Thomson. So, in at least, two thirds of the cases in E. V.

"they led." See v. 2, note.

"cut branches from;" *στοιβάδας ἔκοπτον ἐκ*. Wakefield, Dick., Thom., "cut sprigs from;" Mont., Beza, "frondes cædébant ex;" Eras., "frondes incidébant ex." The adverb "down" is superfluous in this instance. Usage makes it a qualifying term with "cut," when the object is "trees." If any adverb is used, it should be "off." We "cut off" branches, and "cut down" trees. Iber., "cortaban ramos."

"be." This is the proper supplement. It is used (E. V.) at the beginning of v. 10. S. Fr., "béni soit celui."

"the coming kingdom;" *ἡ ἐρχομένη βασιλεία*. Sharpe, Pechy. *Ἐν ὀνόματι Κυρίου* of the Text. Recept. is rejected by Griesbach, Scholz, Knapp, Tittmann, Tisch., Lachm., Fritzsch. It is not recognized by the Syriac. Bloomf. stands almost alone in defending it. It is, beyond any reasonable doubt, an interpolation.

"looked round;" *περιβλεψάμενος*. Sharpe, Pechy. See ch. 3 : 5, note.

"the time being now late;" *ὀψίας ἤδη τῆς ὥρας*. De Wette, "als es schon spät an der Zeit war." *Ὀψίας* (adj.) is

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
out unto Bethany, with the twelve.	ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.	went out to Bethany, with the twelve. And ^v the next day, ¹²
12 And on the morrow, when they were come from Bethany, he was hungry.	¹² Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπεινάσε· ¹³ καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὐρήσει τὶ ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.	^v when they were coming from Bethany, he was hungry. And ¹³ seeing a fig-tree ^v far off, having leaves, ^v he went ^v to see ^v whether he might perhaps find anything on it: and when he came to it, he found nothing but leaves: ^v for it was not <i>the</i> time for figs.
13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not yet.	¹⁴ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.	And ^v he answered and said to ¹⁴ it, ^v Let ^v no one eat fruit of thee hereafter for ever. And his disciples heard <i>it</i> .
14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.	¹⁵ Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστρεφὰς κατέστρεψε· ¹⁶ καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.	And they come ¹⁵ to Jerusalem: and Jesus went into the temple, and began ^v to drive out those who sold and bought in the temple, and ^v overturned the tables of the money-changers and the seats of those who sold doves; and would not ¹⁶ suffer ^v any one ^v to carry ^v an article through the temple.
15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;		
16 And would not suffer that any man should carry any vessel through the temple.		

defined by Rob. "late." Bretsch., "*serotinus*." He renders this passage, "quum serotina esset diei hora."

^v "the next day;" τῇ ἐπαύριον. Dick. So (E. V.) Matt. 27 : 62. John 1 : 29, 35; 12 : 12. Acts 14 : 20; 25 : 6. According to our idiom, no preposition is necessary before "day." Rob. (ἡ ἐπαύριον), "the next day." "Morrow" is obsolete.

^a "when they were coming;" ἐξελθόντων αὐτῶν. The progressive form of the verb is employed, as most accurate. The miracle occurred *while* "they were coming" from Bethany. So Wesley. Dick. uses this form, "as they were proceeding."

^a "far off;" μακρόθεν. "Afar" is now restricted to poetry.

^b "he went;" ἦλθεν. Tyndale, Geneva Pechy, Dickinson, Campbell, Thom. S. Fr., "il alla;" Iber. "fué."

^c "to see." Tyndale, Cranmer, Geneva, Thom. Beza, "*visurus*;" S. Fr., "voir;" Iber., "á ver." A supplement is necessary.

^d "whether—perhaps;" εἰ ἄρα. Rob. (εἰ) εἰ ἄρα, "*whether perhaps*;" Bretsch. (*in loco*) "*num fortasse*."

^e "for it was not the time for figs;" οὐ γὰρ ἦν καιρὸς σύκων. Kend., Pechy. Vulg., Mont., Eras., "non erat tempus ficorum;" S. Fr., "car ce n'était pas la saison des figues;" Iber., "porque no era tiempo de higos;" De Wette, "denn es war nicht Feigen-Zeit." As καιρὸς is anarthrous, "*the*" is italicized.

^f "he." Ὁ Ἰησοῦς, which is found in the Text. Recept., is dropped by Griesbach, Scholz, Knapp, Titt., Lachmann, Tisch., Fritz. It is not recognized by the Syr. or Vulg. The versions of Sharpe, A. Camp., Pechy, and De Wette omit it. It is an interpolation.

^g "Let—eat;" φάγοι. Kendrick, Wakefield, Sharpe, Thom., Pechy.

^h "no one;" μηδεὶς. Rob., Thom., Sharpe, Pechy. Iber., "nadie."

ⁱ "to drive out;" ἐκβάλλειν. Wesley, Pechy, Campbell, Rob. So (E. V.) John 2 : 15. De Wette, "auszutreiben;" S. Fr., "à chassera;" Belg., "uit te drijven."

^j "overturned;" κατέστρεψε. Kend., Campbell, Rob. This word, according to present usage, is the appropriate one, to describe the action indicated by the text.

^k "any one;" τις. Rob., Sharpe, Dick., Pechy.

^l "to carry;" ἵνα (τις) διενέγκῃ. Thomson, Pechy, Sharpe, Dick., Camp. See ch. 3 : 12, note.

^m "an article;" σκεῦος. Q. Like the Hebrew מִזְבֵּחַ, this word is generic, signifying "any utensil, vessel, article of furniture, implement, or instrument." "Article" is the most appropriate rendering, in this instance. Bloomfield (*in loco*) remarks that this word, "in a general sense, denotes any article whether for use or traffic." Trollope (*Analeceta*) presents substantially the same

KING JAMES' VERSION.

17 And he taught, saying unto them, Is it not written, My house shall be called, of all nations, the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;

GREEK TEXT.

17 καὶ ἐδίδασκε, λέγων αὐτοῖς, Οὐ γέγραπται, Ὅτι ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται παῶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.

18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 Καὶ ὅτε ὀψὲ ἐγένετο, ἔξεπορεύετο ἔξω τῆς πόλεως. 20 Καὶ πρῶτῃ παραπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν.

21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξήρανται. 22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐ-

τοῖς, Ἐχετε πίστιν Θεοῦ. 23 ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ῥαθνητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται·

REVISED VERSION.

And he taught, saying to them, 17 Is it not written, My house shall be called "a house of prayer" for all nations? but ye have made it a den of robbers. And the scribes and chief priests heard *it*, and sought how they might destroy him; for they feared him, because all the crowd was astonished at his doctrine.

And when evening came, he 19 went out of the city. And in 20 the morning, as they passed by,

they saw the fig-tree dried up from the roots. And Peter re- 21 membering, saith to him, "Rabbi, behold, the fig-tree, which thou 'didst curse,' is dried up.

And Jesus answering, saith to 22 them, Have faith in God. For 23 truly I say to you, that whoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that "what he saith" will come to pass; he shall have

thought. The Syriac renders *οἶκος* by ܡܝܬܐ (plur.). Buxtorf (Lex., Chal. et Syr.) defines this word *vas, instrumentum, nomen generale*. Murdock (Trans. Syr.), "goods."

"a house;" *οἶκος*. Kend., Pechy, Wesley, Dick., Wakef., Campbell, Sharpe, Thom. S. Fr., "une maison;" Belg., "cen huis;" De Wette, "ein Bethaus." There is no article in the Heb. or Sept., Isa. 56 : 7, which is here quoted.

"for all nations?" *παῶσι τοῖς ἔθνεσιν*; Dick., Kendrick, Wakef., Campbell, Sharpe, Pechy, Q. De Wette, "für alle Völker;" S. Fr., "pour toutes les nations." This passage is quoted *ad verbum* from the Sept. of Isa. 56 : 7, where the Hebrew is לְכָל-הָעַמִּים (for all peoples), E. V., "for all people." Wiclif, "to all folks;" Tyndale, Cranmer, Geneva, "unto all nations." Trollope (Analecta). The E. V. renders this passage as if the words had been *ὑπὸ πάντων τῶν ἔθνων*, and this is more remarkable, as in the translation of Isa. 56 : 7 it is correctly rendered "for all people."

"of robbers;" *ληστῶν*. Wesley, Wakef., Dick., Campbell, Kend., Thom. S. Fr., "de brigands;" De Wette, "einer Räuberhöhle;" Iberian, "de ladrones." So (E. V.) John 10 : 1, 8; 18 : 40. 2 Cor. 11 : 26. The rendering of this word by "thief" is entirely incorrect.

p "the crowd." See ch. 2 : 4, note.

q "evening came" ("it became evening"). "Was" is unnecessary. See ch. 1 : 32, note.

r "remembering;" *ἀναμνησθεὶς*. Wesley, Sharpe, Wakef., "remembered." So (E. V.) 2 Cor. 7 : 15. See Robinson and Liddell on this word.

s "Rabbi." See ch. 9 : 5, note.

t "didst curse;" *κατηράσω*. Thom. The intolerable harshness of "cursedst" is a sufficient reason for this change.

u "is dried up;" *ἐξήρανται*. So in v. 20. The rendering in both cases should be alike. So S. Fr., v. 20, "devenue sec des les racines—v. 21, a séché;" Iber., v. 20, "se habia secado desde la raiz—v. 21, se ha secado;" De Wette, v. 20, "verdorret von der Wurzel aus—v. 21, ist verdorret." The reason for retaining "is dried up" (when the text is in the *perfect*) may be seen in ch. 10 : 40, note.

v "truly;" *ἀμὴν*. See ch. 3 : 28, note.

w "what;" *ἃ*. Kend., Dick., Wakef., Campbell, Pechy.

x "will come to pass;" *γίνεται*. Dick., Pechy. "Frequently the *present* is used of the *future*; more especially when some future event is represented in prophetic language, as certain.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
he shall have whatsoever he saith.	ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. ²⁴ διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. ²⁵ Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴτι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.	whatever he saith. Therefore ²⁴ I say to you, 'Whatever things ye ask, when ye pray, believe that ye will receive, and ye shall have them. And when ye ²⁵ stand praying, forgive, if ye have 'any thing against 'any one; that your Father also, who is in 'the heavens, may forgive you your trespasses.
²⁶ But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.	²⁶ εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.	if ye do not forgive, neither will your Father, who is in 'the heavens, forgive your trespasses.
²⁷ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders.	²⁷ Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ²⁸ καὶ λέγουσιν αὐτῷ, 'Εν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; ²⁹ Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, 'Επερωτήσω ὑμᾶς κἀγὼ ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	And they come again to ²⁷ Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say ²⁸ to him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus an- ²⁹ swered and said to them, 'I also will ask 'you one question, and answer me, and I will tell you by what authority I 'do these things. 'The immersion of John, ³⁰ was it from heaven, or 'from men? answer me. And they ³¹
³⁰ The baptism of John, was it from heaven, or of men? answer me.	³⁰ Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. ³¹ Καὶ ἐλογίζοντο	swered and said to them, 'I also will ask 'you one question, and answer me, and I will tell you by what authority I 'do these things. 'The immersion of John, ³⁰ was it from heaven, or 'from men? answer me. And they ³¹
³¹ And they reasoned with		

as if already present." Trollope, Gr. N. T., p. 131, § 50. The progressive form of the English present tense affords an expression, which is submitted as an alternative rendering, viz., "is coming to pass." This refers to future time—and yet, in form, it coincides with the text. So Wakef.

† "whatever things." This is adopted in lieu of the antiquated phrase of the E. V., "what things soever." So Sharpe.

‡ "ye will receive;" λαμβάνετε. Pechy, Wakef. This verb is rendered in the future by Tyndale, Wesley, Span., Iber., Ital. See v. 23, note.

§ "any thing;" τι. Pechy, Dick. "Aught" is obsolete.

|| "any one;" τινος. Kendrick, Pechy, Sharpe, Wakefield, Thom.

¶ "the heavens;" τοῖς οὐρανοῖς. The literal rendering accords with our idiom, and is preferable, for the sake of exactness. So (E. V.) Luke 12 : 33. Heb. 4 : 14; 8 : 1; 9 : 23. S. Fr.,

"les cieux;" Span. and Iber., "los cielos;" Ital., "ne' cieli;" Belg., "de Hemelen."

¶ "the heavens." See last note.

† "I also;" κἀγὼ. Pechy. As the conjunction properly qualifies the word or sentence, which immediately precedes it, it should be placed (in English) directly after the pronoun.

‡ "Of," before "you," is superfluous. By our idiom, verbs of asking and teaching omit the preposition.

|| "The immersion." De Wette, "die Taufe;" Belgic, "de Doop;" Iber., "la immersion." See ch. 1 : 4, 5, notes.

¶ "from men?" ἐξ ἀνθρώπων; The preposition should be rendered as in the prior member of the sentence, ἐξ οὐρανοῦ. So Kendrick, Wesley, Pechy, Sharpe, Campbell, Wakefield, Dickinson, De Wette, Iberian, Span., Ital., Belg., Syriac, Heb. N. T.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?</p> <p>32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.</p> <p>33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.</p>	<p>πρὸς ἑαυτοὺς, λέγοντες, Ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ³² ἀλλ' ἐὰν εἰπώμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως προφήτης ἦν. ³³ καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>	<p>reasoned among themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if ³² we shall say, From men, — they feared the people; for all "held John" to be really a prophet. And they answered and ³³ said to Jesus, "We do not know. And Jesus answering, saith to them, Neither do I tell you by what authority I do these things.</p>
CHAP. XII.	CHAP. XII.	CHAP. XII.
<p>AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.</p> <p>2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.</p>	<p>ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὠρυξεν ὑπολήνιον, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. ² καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. ³ οἱ</p>	<p>AND he began to speak to ¹ them by parables. "A man planted a vineyard, and set a hedge about it, and "dug "a wine-vat, and built a tower, and let it out to husbandmen, and "went abroad. And at the ² season, he sent a servant to the husbandmen, that he might receive from the husbandmen "some of the fruit of the vine-</p>

¹ "among themselves;" *πρὸς ἑαυτοὺς*. Wesley, Dickinson, Campbell, Pechy. So (E. V.) Mark 1 : 27; 9 : 33; 10 : 26; 12 : 7; 16 : 3. Luke 20 : 14. S. Fr., "entre eux;" Iberian, "entre sí."

² "From men;" *ἐξ ἀνθρώπων*. See v. 30, note.

³ "—they feared." I follow the punctuation of Bloomfield, *ἀνθρώπων*,—*ἐφοβοῦντο*. He remarks: "Critics, ancient and modern alike, stumble at this construction. We have here merely an *anacoluthon*, by which the Evangelist passes from the *very words* of the persons spoken of, to a narrative of what was said." S. Fr., "des hommes . . . ils craignaient le peuple."

⁴ "held;" *εἶχον*. So parallel, Matt. 21 : 26, *ἔχουσι*, "hold," E. V. Pechy, Kend.

⁵ "to be really a prophet;" (*Ἰωάννην*) *ὅτι ὄντως προφήτης ἦν*. Kend., "(John) to be truly a prophet." So Wakef. has the infinitive "to be." The rendering of the E. V. introduces a Greek idiom, which is not in accordance with our *usus loquendi*. S. Fr., "Jean pour avoir été reelment prophète." *ὄντως* is rendered by "really," as most accurately expressing its signification, although it is not found in the E. V. So Rob., Liddell. As an alternative rendering of this passage, "that John was really a prophet." So Dick.

⁶ "We do not know;" *οὐκ οἶδαμεν*. Sharpe, Dick., Thom. Vulg., Mont., Eras., Beza, "nescimus;" De Wette, "Wir wissen es nicht;" Belgic, "Wij en weten't niet;" G. Fr. and S. Fr., "Nous ne savons." Syriac, *ܠܐ ܕܥܝܢܐ ܢܝܬܐ ܕܥܝܢܐ*. Heb. N. T., *לֹא יָדָעוּ*. "We can not tell" was copied from Tyndale.

⁷ "A man;" *ἄνθρωπος*. Kend., Wakefield, Pechy, Wesley, Campbell, Sharpe, Dick. "Certain" is an unnecessary *supplement*. No supplement in S. Fr., Luther, De Wette, Belg., Syr., Heb. N. T., Iber. This *supplement* originated in the "quidam" of Beza.

⁸ "dug." This is uniformly employed as the imperfect and perf. part. of "to dig," at the present time. So Wakef., Camp., Thom., Kend., Murdock (in Trans. of Syr.)

⁹ "a wine-vat;" *ὑπολήνιον*. Wakef., Wesley, Sharpe. De Wette, "einen Kellertrog;" Belg., "eenen wijpersbak;" Rob., "the under-vat of a wine-press." The orthography has long been changed from "wine-fat" to "wine-vat."

¹⁰ "went abroad;" *ἀπεδήμησε*. Rob., Liddell, Kend., Camp., Thom. Bretsch., "*peregre proficiscor, abeo*."

¹¹ "some of the fruit;" *ἀπὸ τοῦ καρποῦ*. Thom., "some of the product;" De Wette, "einen Theil—von den Früchten." After verbs of receiving, etc., *ἀπὸ*, before a genitive, conveys the

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
3 And they caught <i>him</i> , and beat him, and sent <i>him</i> away empty.	δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν. ⁴ καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· κακῆϊνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἡτιμωμένον. ⁵ καὶ πάλιν ἄλλον ἀπέστειλε· κακῆϊνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. ⁶ ἔτι οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων, "Οτι ἐντραπισσονται τὸν υἱόν μου. ⁷ ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς, "Οτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. ⁸ καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. ⁹ τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα	yard. And 'they took <i>him</i> , and ³ beat him, and sent <i>him</i> away empty. And again he sent to ⁴ them another servant: and at him they cast stones, and wounded <i>him</i> in the head, and sent him away shamefully handled. And again he sent another, ⁵ and him they killed; 'and many others; 'of whom they beat some and killed some. 'Therefore having yet one son, ⁶ 'his beloved, he sent him also to them last, saying, They will reverence my son. But those ⁷ husbandmen said among themselves, This is the heir, come let us kill him, and the inheritance 'will be ours. And they ⁸ took him and killed <i>him</i> , and cast <i>him</i> out of the vineyard. What therefore 'will the lord ⁹ of the vineyard do? He will come and destroy the husbandmen, "and give the vineyard to

idea that a part of the thing is received; *τις* or *τι* accusat. being understood. Butt., § 132, 5. c. In the East, rent is not paid in money, but *in kind*. The proprietor receives a portion of the produce, for the use of the land. The parallel, Matt. 21 : 34, *λαβεῖν τοὺς καρποὺς αὐτοῦ*, should be rendered, "to receive his fruits." So Wakef., Matt. 21 : 34. See Bloomf. (N. T., *in loco*). Such phrases as "to take of," "to receive of," though familiarized by means of the E. V., are nevertheless violations of our idiom, and have never been so "naturalized," as to acquire any currency in conversation, or writing. In all such cases "part," or "portion" should be placed after the verb.

^f "they took;" *λαβόντες*. So v. 8. Wesley, Wakefield, Sharpe, Pechy. De Wette, "nahmen." "Caught" implies that the servant had attempted to *escape*.

^g A semicolon is placed after "killed," in conformity with the text, *κακῆϊνον ἀπέκτειναν*. So Wesley, Sharpe, Campbell. The E. V. of 1611 places a colon after "killed." So Tyndale, Cranmer, Geneva, Rheims, Wakef.

^h "of whom they beat some and killed some;" *τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες*. Grammatical propriety demands this supplement and the rendering of the participles by finite verbs. Wakef., "of many others, some they beat, and some they slew;" Camp., "and of many more that he sent, some they beat,

and some they killed;" Thom., "some of them they beat, and some of them they killed." Iber. has this supplement, "[de los cuales] á unos dieron de golpes, i á otros mataron." De Saey, "de plusieurs qu'il leur envoya ensuite, ils batterent les uns, et tuèrent les autres. S. Fr., "dout ils déchirèrent de verges les uns, et tuèrent les autres." Belg., "[waar van] zij de sommige sloegen, ende sommige dooden." Comp. Matt. 21 : 34-36.

ⁱ "Therefore;" *Οὕτως*. So Sharpe. Wakefield, "Moreover." This is the *natural* arrangement of the sentence.

^j "his beloved;" *ἀγαπητὸν αὐτοῦ*. Wakef., Pechy, Rob. Mont., Eras., Beza, "dilectum suum." This adjective is usually rendered thus in the E. V. The early Eng. translators followed the "carissimum" of the Vulg.

^k "will be;" *ἔσται*. Wesley, Campbell, Wakef., Sharpe, Pechy, Thom.

^l "will—do;" *ποιήσει*. Kend., Wesley, Wakef., Campbell, Sharpe, Thomson, Dick., Pechy. "Shall," as an auxiliary, here presents an idea which is not found in the text,—*"what can he do?"*

^m "and give." As "give" is coupled to "will destroy," the auxiliary should not be repeated; there being no emphasis. See Kend., Wakef., Camp., Pechy.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner :	ἄλλοις. ¹⁰ Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. ¹¹ παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. ¹² Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον.	others. "Have ye "not even ¹⁰ read this scripture: The stone, which the builders rejected, "hath become "the chief corner-stone; this was the Lord's doing ¹¹ and it is "wonderful in our eyes? And they sought to "lay hold of ¹² him, but feared the crowd; for they knew that he had spoken the parable against them; and they left him and "went away. And they send to him "some of ¹³ the Pharisees, and of the Herodians, to catch him "by talk. And "when they came, they say ¹⁴ to him, "Teacher, we know that thou art true, and carest for "no one, for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not? Shall we give or shall ¹⁵ we not give? But he, knowing their hypocrisy, said to them, "Why do ye try me? bring me a penny, that I may see it. And ¹⁶ they brought it. And he saith
11 This was the Lord's doing, and it is marvellous in our eyes?		
12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.		
13 And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.	¹³ Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύωσι λόγῳ. ¹⁴ οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ οὐ; ¹⁵ δῶμεν, ἢ μὴ δῶμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. ¹⁶ Οἱ δὲ ἤνεγκαν.	
14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?		
15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.		
16 And they brought it. And		

"And" is unauthorized. Not employed by Campbell, Vulg., Eras, Beza, Castal., Iber., S. Fr., De Wette.

"not even;" οὐδὲ. Rob. (*in verbo*), Wesley. De Wette, "nicht einmal;" Bretsch., "*ne quidem*, maxime si in medio oratione ponitur." So (E. V.) 1 Cor. 11 : 14.

"hath become;" ἐγενήθη. See ch. 1 : 38, note.

"the chief corner-stone;" κεφαλὴν γωνίας. Rob. (*ἀκρογωνιαίος*), "Κεφαλὴν (= פֶּסַח Ps. 118 : 22) refers not to the highest point or coping, but to the head or junction of the two walls of a building." The supplement "stone" is taken from the E. V. of Ps. 118 : 22.

"wonderful;" θαυμαστὴ. Kend., Pechy, Wakef., Sharpe, Thom. "Marvelous" is obsolete.

"lay hold of." See ch. 3 : 21, note.

"went away;" ἀπῆλθον. Wakef., Sharpe, Wesley. See ch. 11 : 4, note.

"some;" τινὰς. Wakef., Sharpe, Dick. So often in N. T.

"by talk;" λόγῳ. This dative is instrumental. In the parallel, Matt. 22 : 15, ἐν λόγῳ is rendered (E. V.) "in his talk." See Rob. (*λόγος*.) No supplements are necessary with this word, in the passage before us. Fritzsche remarks: "Beza optionem fecit explicandi aut ut eam suo insidiantium sermone venarentur aut ut eum ipsius (i. e. Jesu) responso circumvenirent. At tertia interpretatio unice vera est: ut eum circumvenirent colloquio."

"when they came;" ἐλθόντες. Thomson. See ch. 1 : 38, note. This word is rendered either by a participle or an active intransitive verb, in the versions of Kend., Wesley, Wakefield, Campbell, De Wette, Belg. The Vulg. has "venientes;" Eras. and Beza, "venissent."

"Teacher." See ch. 4 : 38, note.

"no one;" οὐδεὶς. See ch. 2 : 22, note.

"Why do ye try me?" Τί με πειράζετε; See ch. 1 : 13, note. Wakef., "Why are ye trying me?" So Thom

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
he saith unto them, Whose <i>is</i> this image and superscription? And they said unto him, Cesar's.	Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἰπον αὐτῷ, Καίσαρος. ¹⁷ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.	to them, "Whose image and inscription is this? And they said to him, Cesar's. And Jesus an- ¹⁷
17 And Jesus answering, said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.	¹⁸ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, ¹⁹ Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ κατὰ λῖπην γυναῖκα, καὶ τέκνα μὴ ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	swering, said to them, Render to Cesar the things which are Cesar's, and to God the things which are God's. And ¹⁸ they wondered at him. And there ¹⁹
18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,	²⁰ ἐπὶ τὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ᾤφηκε σπέρμα.	come to him "Sadducees, who say there is no resurrection; and they asked him, saying,
19 Master, Moses wrote unto us, If a man's brother die, and leave <i>his</i> wife <i>behind him</i> , and leave no children, that his brother should take his wife, and raise up seed unto his brother.	²¹ καὶ ὁ δεύτερος ἔλαβεν αὐτήν,	²⁰ Teacher, "Moses wrote <i>this</i> for us, If a man's brother "should die, and leave "a wife behind him, and leave no children, that his brother should take his wife and raise up "offspring "for his brother. "There were seven ²¹
20 Now, there were seven brethren: and the first took a wife, and dying left no seed.		brethren; and the first took a wife, and dying left no "offspring. And the second took ²¹
21 And the second took her,		

* "Whose image and inscription *is* this?" This is the natural order of the words in our language. So Thomson. *Ἐπιγραφή* is rendered "inscription," as signifying words engraved, stamped, or written *on* any substance. Webster. So Kendrick, Wesley, Wakef., Campbell, Sharpe, Dick., Thom., Pechy, Rob.

^b "they wondered;" *ἐθαύμασαν*. Kend., Wakef., Campbell. See ch. 5 : 20, note.

^c "Sadducees;" *Σαδδουκαῖοι*. The article of the E. V. is superfluous. It is not used by Pechy, Sharpe, Campbell, Thom. No article in De Wette.

^d "Teacher." See ch. 4 : 38, note.

^e "Moses wrote *this* for us;" *Μωσῆς ἔγραψεν ἡμῖν*. This sentence is elliptical. In ch. 10 : 5, the ellipsis is supplied, (*Μωσῆς*) *ἔγραψεν ἡμῖν τὴν ἐντολὴν ταύτην*. Rob. (*γράφω*) remarks: "*Γράφειν ἐντολὴν τινι*, to write a commandment to or for any one—with *ἐντολὴν* implied Mark 12 : 19, Luke 20 : 28." Bretschneider, "*literis præcipio, præscribo tui*." The pronoun *this* has been employed as the supplement, instead of the entire phrase "*this commandment*," as the reader's mind naturally refers it to the language of the precept, which follows. If is desirable to aim at conciseness, whenever a supplement is employed. *Ἡμῖν* is the *dativus commodi*, and is properly rendered by "for us." So Thom.

^f "should die." This form of the verb accords with our present *usus loquendi*.

^g "a wife;" *γυναῖκα*. There is no good reason for deviating from the text and inserting "*his*." Pechy, Kendrick, Wakef.,

Sharpe, Campbell, Dick., Thom., all have "a wife." De Wette, "*ein Weib*;" S. Fr., "*une femme*;" Belg., "*een wijf*;" Iber., "*(de)jare muger*."

^h "offspring;" *σπέρμα*. Kend. Castalio, "*prolem*;" S. Fr., "*postérité*;" Rob., "by metonymy *children, offspring*;" Bretschneider, "*proles*." "Offspring" is employed in the E. V., e. g., Job 21 : 8. Isa. 44 : 3 : 61 : 9.

ⁱ "for his brother;" *τῷ ἀδελφῷ αὐτοῦ*. Thomson. These children were regarded as the offspring of the deceased brother. It is a *dativus commodi*. "For" is more accurate than "to." See Deut. 25 : 5-10.

^j "Now," which occurs in the E. V., is dropped as superfluous. There being nothing in the text, nor any *exigentia loci*, which demands it. The parallel, Matt. 22 : 25, has *δὲ*, and Luke 20 : 29, *οὖν*, which may be represented by "now," as a *continuative*. But we are not warranted in giving to the Evangelists an *appearance* of greater harmony than that presented by the inspired text. Tyndale and Cranmer, "There were," etc. The Geneva introduced the supplement "therefore," which was taken from the "ergo" of the Vulgate. Erasmus, Castal., "Septem fratres fuerunt;" Mont., "Septem fratres erant;" Iber., "Habia siete hermanos," etc. The reading of the Elzevir, *ἐπὶ τὸ οὖν*, which is of no authority, may explain the rendering quoted from the Vulgate. See Tischend. (*in loco*) "Now" is dropped by Wesley, Sharpe, Pechy.

^k "offspring." See v. 19, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.	κόβ; ²⁷ Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.	not the God of the dead (but of the living: ye therefore do greatly err. And one of the ²⁸ scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?
28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?	²⁸ Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτὸν, Ποία ἐστὶ πρώτη πασῶν ἐντολή;	And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:
29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:	²⁹ Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, Ὅτι πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε, Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι.	And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.	³⁰ καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐντολή.	And the second, like it, is this, Thou shalt love thy neighbor as thyself: there is no other commandment greater than these.
31 And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.	³¹ καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι.	And the scribe said to him, Well, Teacher, thou hast spoken truly, for there is One; and there is none other besides him: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.
32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:	³² Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεός, καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ.	
33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.	³³ καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλείον ἐστὶ πάντων τῶν	

* "but of the living;" ἀλλὰ ζώντων. Θεὸς is canceled by Griesb., Scholz, Fritz., Lachmann, Knapp, Tischendorf, Robinson (Harmony), and bracketed by Tittmann. It is not recognized by the Syriac or Vulgate. It is disregarded in the Versions of Sharpe, A. Camp., Thom., Dick., and Pechy. It is spurious.

"the second, like it, is this;" δευτέρα ὁμοία αὕτη. Pechy. Our idiom demands an objective after "like." Instead of αὕτη, Gr., Schott, Lachm., Knapp, Fritzsche read αὐτή. I deem this the probable reading. In Matt. 22:39, we have ὁμοία αὐτῇ, which is properly rendered "like it." Iber., "segundo semejante [á, el es] este;" Beza, "secundum illi simile, hoc est."

"thou hast spoken;" εἶπας. Sharpe. Bloomf. (N. T.)

"truly;" ἐπ' ἀληθείας. This is a periphrasis for ἀληθῶς. Castal., "profectò." Rob. (ἐπι.)

* "There is One." Θεός (Text. Recept.) is rejected by Griesbach, Scholz, Lachmann, Tischend., Knapp, Titt., Fritz., Bloomf. It is not recognized by Syriac. Omitted by Wesley, A. Camp., Sharpe. Noted as spurious by De Wette.

"no other;" ἄλλος—οὐκ. Wesley, Pechy, Wakef., Sharpe, Dick., Thom. "None other" is obsolete.

"one's neighbor;" τὸν πλησίον. Sharpe, Pechy, Campbell.

"oneself;" ἑαυτόν. Sharpe, Campbell, Pechy.

"all the whole burnt-offerings;" πάντων τῶν ὁλοκαυτωμάτων. The article should not be omitted. So Wakef., Thomson. S. Fr., "tous les," etc.; Iberian, "todas las," etc.; Belg., "alle de," etc.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him <i>any question</i> .	ὁλοκαυτωμάτων καὶ τῶν θυσιῶν. ³⁴ Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν, ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.	burnt-offerings and 'the sacrifices. And when Jesus saw that 34 he answered discreetly, he said to him, Thou art not far from the kingdom of God. And 'no one durst 'question him 'any further. And Jesus answered 35
35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?	³⁵ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαβὶδ; ³⁶ αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ Ἁγίῳ, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.	and said, while he taught in the temple, How say the scribes, that the Anointed is the son of David? For David himself said 36 by the 'Holy Spirit, The Lord said to my Lord, Sit thou at my right hand, till I make thine enemies thy footstool. David 37
36 For David himself said by the Holy Ghost, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.	³⁷ Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστὶ; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.	therefore himself calleth him Lord, and 'how 'then is he his son? And the great 'crowd heard him gladly. And he said 38 to them 'in his teaching, Beware of the scribes, who love 'to walk about 'in long robes, and 'love salutations in the market-places, and 'the 'first seats in the syna- 39
37 David therefore himself calleth him Lord, and whence is he <i>then</i> his son? And the common people heard him gladly.	³⁸ Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασκαλίᾳ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελούντων ἐν στολαῖς περιπατεῖν, καὶ ἄσπασμους ἐν ταῖς ἀγοραῖς, ³⁹ καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δέι-	gogues, and 'the 'first places in
38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and <i>love</i> salutations in the market-places,		
39 And the chief seats in the synagogues, and the uppermost rooms at feasts :		

^c "the sacrifices;" τῶν θυσιῶν. Wakef., Thomson. S. Fr., "toutes les victimes;" Iber., "[todos] los sacrificios;" Belg., "de slagtofferen." See last note.

^d "no one;" οὐδεὶς. Pechy, Kend., Sharpe, Dick., Wakef.

^e "question;" ἐπερωτῆσαι. Kend., Sharpe, Thomson. So (E. V.) Luke 23 : 9. S. Fr., "interroger." Liddell, Greenf.

^f "any further;" οὐκέτι. Pechy. Fritz., "amplius." Liddell, Rob. The thought in the text is:—that no one, *on that occasion*, ventured to question him further. But "after that" in the E. V. is ambiguous, as it may signify "*at any future time*." This, however, would be contrary to fact. Luke 23 : 9, Ἐπερωτῶτα (i. e. Ἠρώδης) αὐτὸν ἐν λόγοις ἱκανοῖς.

^g "Holy Spirit." See ch. 1 : 8, note.

^h "how;" πόθεν. Wesley, Campbell, Dick., Wakef., Thom. Rob. (πόθεν.)

ⁱ "then." This is the proper place for this word. So Thom., Campbell.

^j "crowd." See ch. 2 : 4, note.

^k "in his teaching;" ἐν τῇ διδασκαλίᾳ αὐτοῦ. Wesley, Kendrick, Pechy, Sharpe, Campbell, "in teaching;" Wakef., "as he was

teaching;" Castalio, "inter docendum;" S. Fr., dans son enseignement;" Iber., "en su enseñanza;" De Wette, "in seiner Lehre." Rob. (*in loco*), διδασκῇ. See ch. 4 : 2, note. As an alternative, "when he was teaching."

^l "to walk about;" περιπατεῖν. Sharpe, Dickinson, Wakef. De Wette, "welche—umherwandeln." Rob. (*in verbo*.) So (E. V.) 1 Pet. 5 : 8.

^m "in long robes;" ἐν στολαῖς. Wesley, Wakefield, Sharpe, Dick., Thomson. So in the parallel, Luke 20 : 46. This word occurs eight times in the N. T., and is rendered by "robes" in six instances, in the E. V. See Rob.

ⁿ "the." As πρωτοκαθεδρίας is *anarthrous*, "the" is italicized for the sake of greater accuracy. Our idiom demands the article here.

^o "first seats;" πρωτοκαθεδρίας. Sharpe, Kend., Rob. De Wette, "erste Stühle;" S. Fr., "premiers sièges;" Campbell, "principal seats."

^p "the." The reason for italicizing "the" may be seen in note n on this verse.

^q "first places;" πρωτοκλισίας. Kend. G. Fr., S. Fr., De

KING JAMES' VERSION.

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

CHAP. XIII.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here!

GREEK TEXT.

πνοις· ⁴⁰ οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.

⁴¹ Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά· ⁴² καὶ ἔλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. ⁴³ καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. ⁴⁴ πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

CHAP. XIII.

ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκο-

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the feasts: who devour widows' houses, and for a pretence make long prayers; these will receive greater condemnation.

And Jesus sat over against the treasury, and beheld how the crowd cast money into the treasury: and many who were rich, cast in much. And there

came a poor widow, and she cast in two mites, which make a farthing.

And he called his disciples to him, and saith to them, Truly I say to you, that this poor widow hath cast in more than all those, who have cast into the treasury. For

they all cast in out of their abundance: but she out of her poverty cast in all that she had, even her whole living.

CHAP. XIII.

AND as he went out of the temple, one of his disciples saith to him, Teacher, see, what stones, and what buildings!

Sacy, "les premières places;" De Wette, "erste Plätze." This word refers to the middle place in the triclinium or table-seat. See Rob.

* "will receive." Sharpe, Wakef.

* "greater condemnation;" περισσότερον κρίμα. Kend., Q. So (E. V.) Luke 23:40. 1 Cor. 11:34. 1 Tim. 3:6. The word obviously signifies a sentence which is to be followed by punishment. Rob. (κρίμα.) As an alternative, the idiomatic phrase, "a heavier judgment."

† "the crowd." See ch. 2:4, note.

* "in." This word is really a supplement, and should be italicized. So in the next member of the sentence. These passages are elliptical; εἰς τὸ γαζοφυλάκιον being understood.

* "a poor widow;" μία χήρα. Wiclif, Wesley, Campbell, Thomson. Εἷς sometimes has the force of our article *a*, *an*, as Matt. 21:19, σικκὴν μίαν. Jas. 4:13. In this respect, it is like the Hebrew *הַיָּתֵד*. The Syriac *ܡܝܐ ܕܡܝܬܐ* is rendered by Murdock, "a poor widow." The appropriate form for "a certain," would be *μία τις*. Thus, in Mark 14:51, εἷς τις νεανίσκος, "a certain young man." However, the pronoun *τις* is

sometimes omitted, and then εἷς may still have the force of "a certain one." Stuart's Gram. (2nd Ed.), §89, note 1.

* "she cast;" ἔβαλε. Pechy, Wesley. So in v. 41, βάλλει and ἔβαλλον. The rendering of the verb should be uniform in these cases, as it is in Wakef., Eras., Castal., Belg., De Wette, S. Fr., Iber. See v. 41, note.

* "out of;" ἐκ. Wakef., Sharpe, Campbell, Rob.

* "whole living;" ὅλον τὸν βίον. Pechy. The more exact rendering of ὅλον is appropriate here, especially as πάντα ("all") precedes it. So Vulg., Beza, "omnia—totum;" Eras., "omnia—totam." See Liddell, Rob., and Bretsch., articles *πᾶς* and *ὅλος*. Often rendered "whole" in E. V.

* "what stones;" ποταποὶ λίθοι. Kendrick, Pechy, Sharpe, Dick., Wakef., Tyndale, Cranmer, Geneva. De Wette, "welche Steine;" Iber., "qué piedras." So ποταπαὶ οἰκοδομαὶ in the next clause is rendered "what buildings!"—In constructions like this (in English), "what" is equivalent to "what kind of," "what sort of." "What" has thus the force of *qualis*. Thus, Numb. 13:18, "See the land what it is," i. e., "what kind of land there is."

* "buildings;" οἰκοδομαί. The sentence is exclamatory. No

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.	δομαί. ² Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ. ³ Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, ⁴ Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; ⁵ Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. ⁶ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν. ⁷ ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὕτω τὸ τέλος. ⁸ Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·	And Jesus answering said to ² him, Seest thou these great buildings? there 'will not be left one stone on another, which will not be thrown down. And as he sat on the mount of ³ Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately, Tell us, when will these things ⁴ be? and what 'will be the sign when all these things are 'about to be fulfilled? And Jesus an- ⁵ swering them began to say, Take heed lest 'any one 'should deceive you. For many 'will ⁶ come in my name, saying, 'I am he, and 'will deceive many. And when ye shall hear of ⁷ wars, and rumours of wars, 'be not troubled, for 'these things 'must come to pass; but the end 'is not yet. For nation ⁸ will rise against nation, and kingdom against kingdom: and

supplement is necessary. Kend., Wesley, Sharpe, Thom., Wiclif, Vulg., Eras., Castal., S. Fr., Iber., Ital. The supplement of the E. V. originated in that of Beza, "ista sint." Tyndale rendered this by "are here."

^c "will." So Pechy, Kend., Sharpe, Wakef., Dick., Campbell.

^d "will be." Campbell, Dick., Thom., Sharpe. Present usage demands "will" rather than "shall."

^e "about to be fulfilled?" μέλλῃ—συντελεῖσθαι; Although in many cases μέλλω, with the infinitive of another verb, gives that verb the sense of the simple future; it seems here to have its radical signification, "about to do" or "be." So Kendrick. Rob., μέλλω. Beza, "quando futurum est ut hæc omnia finem habeant;" Castalio, "quod signum significabit hæc perficienda omnia?" Iber., "cuando todas ellas van á cumplirse?" The colloquial phrase, "are going to be fulfilled," expresses the thought exactly.

^f "any one;" τις. Rob., Kend., Sharpe.

^g "should deceive;" πλανήσῃ. This is more appropriate than the present subjunctive.

^h "will come;" ἐλεύσονται. Where the language is predictive, rather than *authoritative*, "will" is the proper auxiliary. This principle is adopted through the residue of this chapter.

So Kendrick, Wesley, Campbell, Dickinson, Thomson, Sharpe, Wakef.

ⁱ "I am he;" ἐγὼ εἰμι. Kend., Pechy, Sharpe, Wakefield. Vulg., Mont., "Ego sum;" S. Fr., "C'est moi qui le suis;" Iber., "Yo soi;" De Wette, "Ich bin es." So (in language which refers to Christ) E. V., John 8 : 24, 28; 13 : 19. Though the reference is obvious, still "he" is most exact as a supplement.

^j "will deceive." See v. 6, note.

^k "be not troubled." The nominative "ye" is omitted, in conformity with our *usus loquendi*. So Kend., Wesley, Dick., Thom.

^l "these things." Sharpe, Pechy, Thom. This supplement is authorized by Luke 21 : 9, δεῖ γὰρ ταῦτα γενέσθαι (E. V., "these things.") Vulg., "hæc;" Castalio, "ea."

^m "must come to pass;" δεῖ—γενέσθαι. So parallels (E. V.) Matt. 24 : 6, and Luke 21 : 9. Pechy. Vulg., Erasmus, Beza, Mont., Castal., "oportet fieri;" Belg., "moet geschieden;" De Wette, "muss geschehen."

ⁿ "is not yet;" οὕτω (τό τέλος). So (E. V.) Matt. 24 : 6. Wesley, Sharpe, Wakef., Kend., Pechy, Camp., Thom. Vulg., Eras., Mont., Castal., "nondum finis;" Belg., "nog en is het einde niet;" De Wette, "noch ist nicht das Ende;" Iber., "no [es] aun el fin."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
dom: and there shall be earthquakes in <i>divers</i> places, and there shall be famines, and troubles: these <i>are</i> the beginnings of sorrows.	καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί. ⁹ ἀρχαὶ ὁδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς. παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς. ¹⁰ καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. ¹¹ ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὁ ἔαν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε. οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον. ¹² παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα	there will be earthquakes in various places, and there will be famines, and commotions: these <i>are</i> the beginnings of sorrows. But take heed to yourselves, for they will deliver you up to councils, and ye will be beaten in the synagogues: and ye will stand before governors and kings for my sake, for a testimony to them. And the gospel must first be published among all the nations. But when they shall lead you, and deliver you up, be not anxious beforehand as to what ye shall speak, nor do ye meditate: but whatever shall be given you in that hour, that speak; for it is not ye, who speak, but the Holy Spirit. Now the brother will deliver up the brother to death, and the father the child: and

* "various places;" κατὰ τόπους. Kend., Dick. "Divers" is now used only in legal phraseology.

† "commotions;" ταραχαί. Campbell, Pechy, Kend. Rob. (*in loco*), "Tropically of popular excitement, or stir, commotion, tumult." Eras., "turbationes;" Mont., Castal., Beza, "turbæ;" Fritzsche, "purturbationes;" Iber., "tumultos." I should prefer "tumults" here, but for the fact, that it is the rendering of θορύβος, Matt. 27:24, Mark 5:38, Acts 21:34, and of ἀκαταστασία, 2 Cor. 6:5, and 12:20. In more modern phraseology, "insurrections" would be a proper rendering of ταραχαί.

‡ "ye will stand;" σταθήσεσθε. "The pass. 1st fut. of ἵστημι is intransitive, and is used as the middle (Rob., *in verbo*), hence its signification 'to stand.'" Bretsch., after noticing the tenses used intransitively (among which is the one before us), gives this definition, "*colloco me*, i. e., *sto*." Vulgate, "stabitis." So Matt. 12:26, οὐ σταθήσεται, E. V., "shall not stand;" Luke 11:18. In the parallel, Matt. 10:18, "ye shall be brought" is the rendering of ἀχθήσεσθε (properly, "ye shall be led.") So in v. 11 of this chapter, ἀγάγωσιν is rendered (E. V.) "they shall lead."

§ "governors;" ἡγεμόνων. The usual rendering in the E. V. So in parallel (E. V.) Matt. 10:18. Pechy, Campbell, Wakef. Dick.

|| "for a testimony to them;" εἰς μαρτύριον αὐτοῖς. Wesley, Pechy, Thomson, Q. S. Fr., "pour leur être en témoignage;" Iber., "para [que les deis] testimonio á ellos." So this phrase is rendered (E. V.) ch. 1:44. Matt. 8:4. Luke 5:14. See ch.

6:11, note. Vulg., Mont., Eras., "in testimonium illis;" Castalio, "sit eis testimonio;" Sharpe, "in testimony to them."

¶ "the nations;" τὰ ἔθνη. Pechy, Thomson. Iber., "las naciones;" Belg., "de volken."

‡ "be not anxious beforehand;" μὴ προμεριμνᾶτε. The verb *μεριμνάω* is defined by Rob. and Liddell "to be anxious," "to take anxious thought," "to be anxious about." Bretsch. (*προμεριμνάω*) *in loco*, "ne antea solliciti sitis;" Campbell, "have no anxiety beforehand;" Thom., "be not solicitous beforehand." The phrase, "take no thought beforehand," fails to present the thought in the text, with exactness, especially to common readers. Beza, "ne solliciti estote;" S. Fr., "ne vous inquietez pas d'avance."

§ "nor;" μηδὲ. Kend., Pechy. Webster remarks: "In the last member of a negative sentence, *neither* is improperly used for *nor*; for *not*, in the first clause, refers only to that clause, and the second negative refers only to the second clause."

|| "nor" do ye meditate;" (μηδὲ) μελετᾶτε. Pechy, Rob. Eras., Fritzsche, "neque meditemini;" S. Fr., "ne le meditez point;" Iber., "ni [lo] mediteis." "Premeditate" is the proper rendering, not of μελετᾶτε, but of προμελετᾶν (E. V., "to meditate before") in the parallel Luke 21:14. The E. V. confounds these verbs.

¶ "speak." The nominative "ye" is superfluous. Kendrick, Sharpe.

‡ "Holy Spirit." See ch. 1:8, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
rise up against <i>their</i> parents, and shall cause them to be put to death.	ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. ¹³ καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	children will rise up ^a against parents, and ^a cause them to be put to death. And ye will be ^b hated ^b by ^c all for my name's sake: but he, who shall endure to the end, ^d he will be saved.
13 And ye shall be hated of all <i>men</i> for my name's sake: but he that shall endure unto the end, the same shall be saved.	¹⁴ Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὸς ὅπου οὐ δεῖ. (ὁ ἀναγινώσκων νοείτω.) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη. ¹⁵ ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἅραί τι ἐκ τῆς οἰκίας αὐτοῦ. ¹⁶ καὶ ὁ εἰς τὸν ἀγρὸν ὦν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἅραι τὸ ἱμάτιον αὐτοῦ. ¹⁷ οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ¹⁸ προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. ¹⁹ ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις, οἷα οὐ γέγονε τοιαύτη	But when ye shall see the ¹⁴ abomination of desolation, spoken of by Daniel, the prophet, standing where it ought not (let him, ^c that readeth, understand,) then let ^c those in Judea flee to the mountains: and ^e let ¹⁵ not him, that is on the house-top, go down into the house, ^h nor enter ⁱ to take any thing out of this house: and ^j let not ¹⁶ him, that is in the field, return back ^k to take his garment. But woe to those who are with ¹⁷ child, and to those ^l who suckle in those days! ^m But ⁿ pray that ¹⁸ your flight be not in the winter. For in those days there will be ¹⁹ affliction, such as ^o hath not
14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:		
15 And let him that is on the house-top not go down into the house, neither enter <i>therein</i> , to take anything out of his house:		
16 And let him that is in the field not turn back again for to take up his garment.		
17 But wo to them that are with child, and to them that give suck in those days!		
18 And pray ye that your flight be not in the winter.		
19 For <i>in</i> those days shall be affliction, such as was not from		

^a "against parents;" ἐπὶ γονεῖς. The supplement "*their*" (from Tyndale) is superfluous. No supplement in Wakefield, Sharpe, Pechy. "Their" seems to have originated in the Syriac ܕܥܡܝܐ (parentes suos).

^b "cause them to be put to death;" θανατώσουσιν. As this verb is connected to (ἐπαναστήσουσιν) "will rise up against," the auxiliary "will" should not be repeated. So Sharpe, Pechy, Wesley, Wakef.

^c "by;" ἐπὶ. Kend., Pechy, Dick., Sharpe, Thom.

^d "all;" πάντων. Sharpe, Pechy, Kend., Thom., Dickinson, Wakef. G. Fr. and S. Fr., "tous;" Span. and Iber., "todos;" Belg., "alle;" De Wette, "von allen."

^e "he will be saved;" οὗτος σωθήσεται. Kendrick, Sharpe, Wesley. Οὗτος is frequently rendered by "he" in the E. V., as in Matt. 13 : 22, 23. Luke 1 : 32; 20 : 28, 30. John 4 : 47, etc. It corresponds with present usage, while "the same" is obsolete.

^f "that readeth." This verb, with its relative, standing in the middle of a sentence, should be separated from the sentence by commas. So Wakef., Dick.

^g "those in Judea;" οἱ ἐν τῇ Ἰουδαίᾳ. Kendrick, Pechy, Camp. "That be" is superfluous.

^h "let not him that is," etc. This order, which accords with

our usual *usus loquendi*, is that of Sharpe, Wesley, Thomson, Dick.

ⁱ "nor." See v. 11, note.

^j "therein," the supplement of the E. V., is useless after "enter." This verb is the exact equivalent of εἰσελθέτω, "go in." The mind readily supplies "house," from the preceding clause. No supplement employed by Wakefield, Dick., Pechy, S. Fr., Iber., Eras., Beza.

^k "let not him that is," etc. Pechy, Thom. See v. 15, note.

^l "to take;" ἅραι. Kend., Pechy. So this verb is rendered (E. V.) in the first clause of this passage. It is rendered *uniformly*, in both instances, by De Wette, S. Fr., Vulg., Erasmus, Beza, Castal., Belg., Ital., Span., Iber. "For to take" is a violation of grammatical propriety.

^m "who suckle;" ταῖς θηλαζούσαις. Robinson, θηλάζω, "to suckle," "give suck." So Liddell. "To give suck" is entirely obsolete.

ⁿ "But;" Ἄε. So parallel, Matt 24 : 20.

^o "pray;" προσεύχεσθε. Kend., Pechy, Camp., Wakefield, Dick. De Wette, "Betet." "Ye" is omitted, in conformity with the text. Our usage is like that of the Greek, with an imperative where there is no *emphasis*.

^p "hath not been;" οὐ γέγονε. Pechy, Sharpe, Kendrick,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the beginning of the creation which God created unto this time, neither shall be.	ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. ²⁰ καὶ εἰ μὴ Κύριος ἐκόλωσεν τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκόλωσεν τὰς ἡμέρας. ²¹ Καὶ τότε εἰάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ Χριστός, ἢ ἰδοὺ, ἐκεῖ, μὴ πιστεύσητε. ²² ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφηταί, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.	been from the beginning of the creation, which God created, ὥstill now, nor ever will be. And except the Lord had ²⁰ shortened the days, no flesh would be saved: but for the sake of the elect, whom he hath chosen, he hath shortened the days. And then if any one ²¹ shall say to you, Behold, here is the Anointed, or, Behold, he is there: believe it not. For ²² false anointed ones, and false prophets will rise, and show signs and wonders, to seduce, if possible, even the elect. But ²³ take ye heed: behold, I have foretold you all things. But in ²⁴ those days, after that affliction, the sun will be darkened, and the moon will not give her light, and the stars of heaven will fall, and the powers that are in the heavens will be shaken. And then they will ²⁶
20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.	²³ ὑμεῖς δὲ βλέπετε· ἰδοὺ, προέρηκα ὑμῖν πάντα. ²⁴ Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, ²⁵ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.	take ye heed: behold, I have foretold you all things. But in ²⁴ those days, after that affliction, the sun will be darkened, and the moon will not give her light, and the stars of heaven ²⁵ will fall, and the powers that are in the heavens will be shaken. And then they will ²⁶
21 And then, if any man shall say to you, Lo, here is Christ; or lo, he is there; believe him not.		
22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.		
23 But take ye heed: behold, I have foretold you all things.		
24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,		
25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.		
26 And then shall they see the		

Wakef., Campbell. S. Fr., "il n'y en a point eu." The perfect should have its usual force here.

ᾤ "till now;" *ἕως τοῦ νῦν*. Sharpe, Pechy. Belg., "nu toe;" De Wette, "bis jetzt;" Iber., "hasta ahora;" Dan., "indtil nu."

ἢ "nor ever;" *καὶ οὐ μὴ*. Wakefield. In the parallel, Matt. 24:21, *οὐδ' οὐ μὴ* is rendered in E. V., "no, nor ever." In the passage before us, *καὶ* is properly translated as a negative connective (see Rob., *καὶ*), while *οὐ μὴ* following it, has the emphatic force of "at all," "by any means," or "ever." De Wette, "und ferner, nicht seyn wird." "Neither" does not present the emphatic negative of the text. Dick., "nor will ever occur;" Campbell, "nor—ever."

ἢ "that," after "except," is superfluous. Omitted by Wesley, Kend., Sharpe.

ἢ "the days;" *τὰς ἡμέρας*. The article is unnecessarily changed to a pronoun in the E. V. It should be retained, and rendered "the," as at the end of the verse, where *τὰς ἡμέρας* is repeated. So Pechy, Sharpe. De Wette, "die Tage;" Belg., "de dagen;" Iber., "los dias." There are very few instances where the article can be translated by the demonstrative; and nothing but *perspicuity* will permit this license.

ἢ "would be saved;" *ἂν ἐσώθη*. Kend., Sharpe, Pechy.

ᾤ "any one;" *τις*. Wakef., Kend., Dick., Sharpe. Vulg. Eras., Beza, Castal., "(si) quis."

ᾤ "Behold;" *Ἰδοὺ*. Rob., Dickinson, Pechy. "Lo" is now restricted to poetry.

ᾤ "the Anointed." See ch. 8:29, note.

ᾤ "it." This is the supplement in parallel, Matt. 24:23. So Wesley, Pechy, Campbell, Dick.

ᾤ "false anointed ones;" *ψευδόχριστοι*. See ch. 8:29, note. The phrase "anointed ones" occurs (E. V.) Zech. 4:14.

ᾤ "and show." As "show" is coupled to "will arise," it is unnecessary to repeat the auxiliary. The cases where, in these constructions, the auxiliary is demanded, are *emphatic*. Pechy and Thom. omit the auxiliary.

ᾤ "if possible;" *εἰ δυνατόν*. Wesley, Kend., Dick., Sharpe, Campbell.

ᾤ "affliction;" *θλίψιν*. So (E. V.) ch. 4:17; 13:19. Acts 7:10, etc. Wakef., Kend., Campbell. "Tribulation" is, to say the least, obsolescent.

ᾤ "in the heavens;" *ἐν τοῖς οὐρανοῖς*. Wesley, Thomson, Pechy, Sharpe. G. Fr. and S. Fr., "dans les cieux;" Iber., "en los cielos." See ch. 1:11, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Son of man coming in the clouds with great power and glory.	ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.	see the Son of man coming ^a in clouds with great power and glory.
27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.	²⁷ καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.	And then he will send ²⁷ forth his angels, and gather together his elect from the four winds, ^a from the end of earth ^a to the end of heaven. Now ²⁸
28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:	²⁸ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἦδῃ ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· ²⁹ οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁰ Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται.	learn ^e the parable of the fig-tree: When ^b its branch ^b now ^b becometh tender, and ^b putteth forth ^b the leaves, ye know that ^c the summer is near: so also, ²⁹ when ye shall see these things ^c coming to pass, know that ^d he is ^d near ^d at the doors. ^e Truly I say to you, that this ³⁰ generation will not pass away, till all these things ^e shall have come to pass. Heaven and earth ³¹ will pass away: but my words ³² will not pass away. But ^{con-}
29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.		
30 Verily I say unto you, that this generation shall not pass, till all these things be done.		
31 Heaven and earth shall pass away: but my words shall not pass away.	³¹ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.	
32 But of that day and that	³² Περὶ δὲ τῆς ἡμέρας ἐκείνης	

^a "in clouds;" ἐν νεφέλαις. Sharpe, Pechy, Thomson. De Wette, "in Wolken." The article of the E. V. is not authorized by the text.

^b "from the end of the earth;" ἀπ' ἄκρου γῆς. Wakefield, Pechy, Rob. "Uttermost" is obsolete. Alternative rendering, "from the extremity;" etc. Kend.

^c "to the end of heaven;" ἕως ἄκρου οὐρανοῦ. Alternative, "the extremity," etc.

^e "the parable;" τὴν παραβολήν. Sharpe. De Wette, "das Gleichniss;" S. Fr., "cette parabole;" Belgic, "deze gelijknisse;" Wakef., "the comparison." The article should not be omitted, as has been done in the E. V. Iber., "el simil."

^b "its;" αὐτῆς. Pechy, Kend., Wesley, Camp., Dick., Thom. Our *usus loquendi* demands the neuter gender.

^a "now;" ἦδῃ. So (E. V.) Matt. 3:10. Mark 4:37; 11:11, etc. Kend., Wesley, Wakef., Wiclif, Geneva, Liddell, Rob.

^b "becometh;" γένηται. Campbell, Thom., Pechy. S. Fr., "ses rameaux deviennent." The radical sense of the verb (*feri*) is appropriate.

^b "putteth forth." Ἐκφυῇ in the Text. Recept. is 2nd aorist subj. In this tense, the verb is intransitive, so that the rendering would be, "the leaves put forth." I do not change the rendering of the E. V., because the true reading is ἐκφύη, present subj., in which the verb is transitive. So Scholz, Knapp, Tittm., Lach., Tisch., Theile, Rob. (Harmony) read ἐκφύη. So Text. Recept.,

Matt. 24:32. Beza, "germinat folia;" Erasmus, "prodixerit folia." See Rob., ἐκφύω. Liddell. Buttm., §114, φύω.

^a "the;" τὰ. Wakef., Sharpe, Pechy. Iber., "las (hojas);" De Wette, "die." Alternative rendering, "its." The article often being = the possessive pronoun.

^c "the summer;" τὸ θέρος. Pechy, Campbell, Thomson, Wakef. De Wette, "der Sommer;" Iber., "el estio;" S. Fr., "l'été."

^c "coming to pass;" γινόμενα. Wakefield, Pechy, Thom., Scholef. The participial construction is also adopted by Sharpe.

^d "he." Wesley, Kend., Pechy, Wakef., Campbell. Beza, "illum;" Iber., "el Hijo del Hombre." That this is the proper supplement, seems clear from vv. 21, 26.

^a "near;" ἐγγύς. So v. 28. Parallel, Matt. 24:33. Pechy, Kend., Campbell. This word is preferable—*euphonia gratia*.

^e The supplement "even" is unnecessary. It has been omitted by Kend., Pechy. Nothing corresponding to it is found in De Wette, Belg., Iber., S. Fr., Span., Vulg., Eras. "Even" was introduced by Tyndale.

^e "Truly." See ch. 3:28, note.

^e "shall have come to pass;" γένηται. Scholef., Green (Gr.), p. 318. This verb is used in the sense of "take place," "occur." Beza, "factæ sunt;" Castal., "fient;" S. Fr., "arrivent." "Come to pass" is an ordinary rendering of this verb, in the E. V. "Shall have" is inserted, as the reference to the future is obvious.

^a "concerning;" περὶ (with genit.) Kend., Thom. Rob.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.	καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.	cerning that day *or *hour knoweth *no one, *not even the angels, who are in heaven, *nor the Son, *but the Father <i>only</i> .
33 Take ye heed, watch and pray: for ye know not when the time is.	33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν.	*Take heed, watch and pray: 33 for ye know not when the time is.
34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch.	34 ὥς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δὸς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.	34 As a man *going abroad, 34 who left his house, and gave authority to his servants, and *to each his work; and commanded the porter to watch.
35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:	35 γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὡς ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωῒ·	35 Watch therefore: for ye know 35 not when the master of the house cometh, at evening, or at midnight, or *at cock-crowing, or in the morning: lest coming 36
36 Lest coming suddenly, he find you sleeping.	36 μὴ ἐλθὼν ἐξαίφνης εὑρῇ ὑμᾶς καθεύδοντας.	suddenly, he *should find you sleeping.
37 And what I say unto you, I say unto all, Watch.	37 ἃ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.	And what I say to 37 you, I say to all, Watch.

περὶ (cum genit.), "περὶ cum genit. is used only tropically, *about*, concerning, respecting."

* "or." Instead of καὶ of the Text. Recept., Knapp, Tittm., Lachm., Scholz, Tischendorf, Rob. (Harmony), Fritz., Bloomfield (N. T.) have ἢ. Bloomfield says: "This (for the common reading καὶ) is found in the most ancient MSS., Versions, and Fathers, and is received by almost every Editor, from Wetstein to Scholz. Compare Acts 1:7, Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς. Wesley, Sharpe, Dick., Campbell have "or." Vulg., "vel;" De Wette, "oder."

* "hour." The supplement "that" is unnecessary before "hour." It has been dropped by Wakef., Sharpe, Pechy, Cran., Geneva. Nothing corresponding to it is found in Iber., Vulg., Mont., Eras., Beza, Castalio.

* "no one;" οὐδεὶς. Wesley, Kend., Wakef., Dick., Sharpe. Iberian, "nadie;" S. Fr., "nul;" Belgic, "niemand;" Italian, "niuno;" Dan., "Ingen."

* "not even;" οὐδὲ. Wakef., Dickinson, Kend. - Iber., "ne aun;" De Wette, "auch nicht;" Erasmus, Beza, Castal., "ne—quidam." Rob., οὐδὲ, "specially, *not even*, *not so much* as."

* "nor, οὐδὲ. Robinson, "In a continued negative, at the beginning of a subsequent clause, "nor." So Sharpe, Pechy, Thom., Kend., Wakef. See v. 11, note.

* "but the Father *only*;" εἰ μὴ ὁ πατήρ. The supplement "only" is taken from Matt. 24:37, εἰ μὴ ὁ πατήρ μου μόνος. The sentence is incomplete and harsh, without it. So Wakef., Tyndale, Cran., Geneva. De Wette, "sondern nur der Vater;" Luther, "sondern allein der Vater;" Castalio, "sed tantum Pater;" Eras., "sed solus Pater;" S. Fr., "mais le Père seul;" G. Fr., "mais mon Père seul;" Iber., "sino el Padre [solo]."

* "Take heed;" Βλέπετε. The nominative is unnecessarily expressed in the E. V. We write it, as the Greeks did, only for the sake of emphasis. Omitted by Kend., Wesley, Pechy, Dick., Wakef., Camp., Thom., Tyndale, Cranmer, Geneva.

* "As a man," etc. The large supplement, "For the Son of man is," does not seem to be necessary. The mind of the reader supplies the thought from the context, i. e., "the departure of the Son of man, the duties enjoined on his servants, and his return at an unexpected time, are like the departure and return of the master of a family," etc. No supplement is employed by Pechy, Kend., Sharpe, Camp., Belg., Luther, De Wette, Span., S. Fr., Tyndale, Cranmer. The supplement was copied by the E. V. from Tyndale. It originated with Beza, "Nam filius hominis ita est ut," etc. Eras. and Castalio have no supplement. Should it be deemed important to insert any thing, I suggest, "It is as when a man," etc. "It is" would be naturally referred to *all* the circumstances noticed by the Saviour.

* "going abroad;" ἀπόδημος. Kend., Rob., Liddell. This idiomatic phrase corresponds accurately with ἀπόδημος. Bretschneider, "peregre abiturus;" G. Fr., "allant dehors;" Syriac, ܐܡܪܐ (who went abroad); Heb. N. T., ܡܝܬܝܐ (who went forth).

* "to each;" ἐκάστῳ. Kendrick, Pechy, Wesley, Wakefield, Dick.

* "Watch." For the omission of "ye," see v. 33, note.

* "at cock-crowing;" ἀλεκτοροφωνίας. As this word is *anarthrous*, I do not insert an article. Our *usus loquendi* demands one before "morning."

* "should find;" εὑρῇ. "Should" is inserted in conformity with our *usus loquendi*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. XIV.	CHAP. XIV.	CHAP. XIV.
<p>AFTER two days was <i>the feast of</i> the passover, and of unleavened bread: and the chief priests, and the scribes, sought how they might take him by craft, and put <i>him</i> to death.</p>	<p>¹ <i>ἮΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·</i> ² <i>ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.</i> ³ <i>Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς.</i> ⁴ <i>ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;</i> ⁵ <i>ἡδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ.</i> ⁶ <i>Ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε</i></p>	<p>¹ Now after two days, was ¹ the passover and <i>the feast of</i> unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put <i>him</i> to death. But they said, Not ² during ² the feast, lest there should be an uproar of the people. ³ And when he was ³ in Bethany, in the house of Simon the leper, ⁴ as he reclined at table, there came a woman having an alabaster-box of ointment of spikenard, ⁴ pure ⁴ and very costly; and she broke the box, and poured <i>it</i> on his head. And there were some, ⁵ who ⁵ were much displeased ⁵ among themselves, and said, Why was this waste of the ointment made? For ⁵ this ointment ⁵ might have been sold for more than three hundred pence, and ⁶ given to the poor. And they murmured against her. ⁶ But ⁶ Jesus said, Let her alone;</p>

^a "Now;" *Ἄ.* Pechy, Sharpe, Wakef., Dick. (De Wette, "Und.")

^b "the passover;" *τὸ πάσχα*. No supplement such as "the feast" is used by Sharpe, Kend., Dick., Thom., Vulg., Eras., Beza, Castal., S. Fr., Span., Ital., Belg., De Wette.

^c "the feast of." Pechy. This supplement is taken from Luke 22:1, *ἡ ἑορτὴ τῶν ἁζύμων*. So Span., "la fiesta de los azimos;" Belg., "[het feest] der ongehevelde;" De Wette, "das Fest des Ungesäuerten."

^d "during;" *ἐν (τῇ ἑορτῇ)*. Rob., *ἐν*. Trollope (*ἐν*), "It indicates the period at, in, during, or within which any thing is done." So Wakef., Campbell, Dick., Sharpe. S. Fr., "pendant (la fête);" Iber., "durant (la fiesta)."

^e "the feast." The supplement "day" is unnecessary. So Campbell, Kend., Wesley, Sharpe.

^f "And when he was;" *Καὶ ὄντος αὐτοῦ*. As the pronoun should not be omitted, the change of the participial construction to that of the finite verb is most proper.

^g "as he reclined." See ch. 2:15, note. Vulg., "recumbere;" Iber., "recostado;" Syriac, *سَقَب* (Part. Peil, *incumbens*).

^h "pure;" *πιστικῆς*. Rob. (*in verbo*), Pechy, Trollope (Analecta), Tyndale, Cran., Coverdale, Geneva. De Wette, "ächter;" Belg., "onvervalscht;" Iber., "puro;" Dan., "uforsfalsket."

ⁱ "and very costly;" *πολυτελοῦς*. Rob. (*in verbo*), Wakef., Campbell, Thom. De Wette, *köstlicher*;" Belg., "van grooten prijs;" Iber., "de mucho precio." The position of the adverb "very," before "costly," renders the supplement "and" necessary. When adjectives are *asyndata* in English, they must have the same form as simple, or modified either by *comparison*, or by *adverbs*. As *πολυτελοῦς* belongs to *νάρδον*, the propriety of employing "and" is obvious. Fritz., "*πολυτελοῦς cum v. νάρδον* coherere puto."

^j "were much displeased;" *ἀγανακτοῦντες*. Pechy, Rob. So (E. V.) ch. 10:14, 41.

^k "among themselves, and said;" *πρὸς ἑαυτοὺς, καὶ λέγοντες*. The preposition has the same force as in chs. 1:27, 9:33, (E. V.), "among themselves." Rob. (*in loco*), *πρὸς*. Alternative rendering, "they were much displeased, and said among themselves."

^l "this ointment." *Τοῦτο τὸ μύρον* is the reading of Griesb., Scholz, Lachm., Tischend., Tittm., Knapp, and Fritzsche. It has been adopted by Wesley, Sharpe, A. Camp., Pechy.

^m "given;" *δοθῆναι*. The repetition "have been" is unnecessary.

ⁿ "But;" *Ἄ.* Kend., Wesley, Dick., Campbell, Wakefield. S. Fr., "mais;" Belg., "maar;" De Wette, "aber;" Span. and Iber., "mas;" Ital., "ma;" Dan., "men."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
alone; why trouble ye her? she hath wrought a good work on me.	αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ.	“why do ye trouble her? she hath wrought a good work for me.
7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.	7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἐαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε.	For ye have the poor with you 7 always, and “whenever ye will, ye can do them good, but me ye have not always. She hath 8
8 She hath done what she could: she is come aforehand to anoint my body to the burying.	αὐτῇ, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.	done what she could: “she hath anointed my body beforehand for the “burial. “Truly I say 9
9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.	9 ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐτῆς.	to you, Wherever this gospel shall be preached throughout the whole world, “what she hath done, shall also be spoken of, for a memorial of her. And 10
10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.	10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῶ αὐτὸν αὐτοῖς.	Judas Iscariot, one of the twelve, went to the chief priests “to deliver him up to them. And when they heard it, they 11
11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.	11 Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῶ.	were glad, and promised to give him money. And he sought how he “might conveniently deliver him up. And 12
12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?	12 ΚΑΙ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;	the first day of the feast of unleavened bread, when they killed the passover, his disciples “say to him, Where wilt thou that we shall go and prepare, that thou mayest eat the passover? And he sendeth 13
13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and	13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν· καὶ	forth two of his disciples, and saith to them, “Go into the

* “why do ye trouble her?” τί αὐτῇ κόπους παρέχετε; This arrangement involves no greater departure from the order of the text than that of the E. V. So Pechy, Thom., Campbell, Dick., Wakef. It accords with ordinary usage.

† “for me.” Thomson, Dick. Ἐν ἐμοί instead of εἰς ἐμέ, is adopted on the authority of Griesb., Scholz, Knapp, Tittmann, Lachm., and Tisch. Rob. (ἐν), “So after verbs implying to do any thing in the case of any one, i. e., to or for him, where the accusative or dative might stand.” Dan., “imod mig.”

‡ “whenever;” ὅταν. “Whensoever” is obsolete.

§ “ye can;” δύνασθε. Pechy, Wakef., Sharpe, Campbell, Thomson. This verb is not a declaration of permission, but of ability.

• “She hath anointed—beforehand;” προέλαβε μυρίσαι. Wakef., Pechy. De Wette, “sie salbte zum Voraus;” Iber., “se ha anticipado á ungr.” “Προλαμβάνω (says Rob.) before an infin. (signifies), to take up beforehand, to do before the time, to

anticipate the time of doing.” He renders this passage, “she hath anointed my body by anticipation against my burying.” The phrase, “is come beforehand” (of the E. V.) is taken from the Vulgate, “prævenit ungere.”

† “burial.” Sharpe, Pechy. “Burying” is now used only as a participle.

‡ “Truly.” See ch. 3 : 28, note.

§ “what;” δ. Sharpe, Wesley, Pechy, Wakefield. Vulgate, “quod.” The rendering should agree with that of the same pronoun in v. 8.

• “to deliver—up.” See ch. 1 : 14, note.

• “might—deliver—up.” See ch. 1 : 14, note.

† “say;” λέγουσιν. Wesley, Pechy, Wakef., Sharpe. Vulg., Eras., Beza, Castalio, “dicunt;” De Wette, “sagen;” Span., “dicen.”

‡ “Go;” Ὑπάγετε. The pronoun is omitted in the text, as

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
by one, <i>Is it I?</i> and another <i>said</i> , <i>Is it I?</i>	ἐγώ; Καὶ ἄλλος, Μή τι ἐγώ; ²⁰ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτό- μενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. ²¹ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπά- γει, καθὼς γέγραπται περὶ αὐ- τοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παρα- δίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	one by one, <i>Is it I?</i> and another <i>said</i> , <i>Is it I?</i> And he answered ²⁰ and said to them, <i>It is one of</i> the twelve, who dippeth with me in the dish. The Son of ²¹ man indeed 'departeth, as it is written 'concerning him: but 'woe to that man, 'through whom the Son of man 'is de- livered up, 'It had been good for that man, 'if he had not been born. And 'as they were ²² eating, Jesus took bread, and blessed and broke <i>it</i> , and gave to them, and said, 'Take: this is my body. And he took the ²³ cup, and when he had given thanks, he gave <i>it</i> to them: and they all drank of it. And he ²⁴ said to them, This is my blood, 'that 'of the new covenant, which is shed for many. 'Truly ²⁵ I say to you, I 'shall drink no more of the fruit of the vine, till that day, 'when I drink it new in the kingdom of God. And when they had sung a ²⁶ hymn, they went out into the mount of Olives. And Jesus ²⁷
20 And he answered and said unto them, <i>It is one of the twelve</i> that dippeth with me in the dish.	Καὶ ἐσθιόντων αὐτῶν, λα- βὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε, Λάβετε, φάγετε. τοῦτό ἐστι τὸ σῶμά μου. ²³ Καὶ λα- βὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐ- τοῦ πάντες. ²⁴ καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολ- λῶν ἐκχυνόμενον. ²⁵ ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καὶνὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.	
21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.	Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. ²⁷ καὶ λέ-	
22 And as they did eat, Jesus took bread, and blessed, and brake <i>it</i> , and gave to them, and said, Take, eat: this is my body.		
23 And he took the cup, and when he had given thanks, he gave <i>it</i> to them: and they all drank of it.		
24 And he said unto them, This is my blood of the new testa- ment, which is shed for many.		
25 Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.		
26 And when they had sung an hymn, they went out into the mount of Olives.		
27 And Jesus saith unto them,		

* "departeth;" *ὑπάγει*. Campbell, Dick. Robinson, *ὑπάγω*.
"To depart" (in the sense of "departing from this world" or
"life") is common in our language to express the thought of
dying. The full expression was employed by Christ, John 7:33,
ὑπάγω πρὸς τὸν πέμψαντά με.

† "concerning him;" *περὶ αὐτοῦ*. Dick. Present usage
gives this word the preference, rather than "of."

‡ "woe." The present orthography of the word. Webster.

§ "through whom;" *δι' οὗ*. Rob., *διὰ*. I deem it desirable
to limit "by," as far as practicable, to cases where the *instru-*
mental dative occurs.

|| "is delivered up." See ch. 1:14.

¶ "It had been good;" *καλὸν ἦν*. Wesley, Pechy, Sharpe.
S. Fr., "il eût été." The imperfect is here used for the pluper-
fect. Trollope, Gram., § 50, obs. 5 (5).

⌘ "if he had not been born;" *εἰ οὐκ ἐγεννήθη*. Sharpe,
Wesley, Wakef.

▼ "as they were eating;" *ἐσθιόντων αὐτῶν*. Wakef., Dick.,
Sharpe. S. v. 18, note.

⌘ "Take." *Φάγετε* of the Text. Recept. ("eat") is rejected
by Griesbach, Scholz, Lachmann, Tittmann, Knapp, Fritz., Rob.
(Harmony), Tisch. Not recognized by Syriac or Vulgate. It
is spurious.

× "that;" *τὸ*. Wakef., Kend., Thom., Sharpe. De Wette,
"das;" S. Fr., "celui;" Belg., "het (blood)." This article is
obviously *emphatic*, and has the force of a demonstrative. See
Rob. (Lex., δ), "the article is sometimes repeated (that is, before
a genitive with its article) for the sake of emphasis."

γ "of the—covenant;" *τῆς—διαθήκης*. Sharpe, Kendrick,
Pechy, Wakef., Campbell, Thomson, Dick. De Wette, "des—
Bundes;" Iber., "del—pacto;" Beza and Castalio, "fœderis."
Rob. (*in verbo*).

z "Truly." See ch. 3:28, note. ⌘⌘ Kend. tr. Luke 22:18.

α "when;" *ὅταν*. Kend., Wakef., Sharpe, Dick., Thomson.
Iber., "cuando;" S. Fr., "où;" De Wette, "wenn;" Vulg.,
Mont., Eras., Beza, "cūm."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.	γει αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα.	saith to them, ^b Ye will all desert me this night: for it is written, I will smite the shepherd and the sheep ^c will be scattered. But ^d after ^e I have
28 But after that I am risen, I will go before you into Galilee.	²⁸ Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.	risen, I will go before you into Galilee. But Peter said to him, ²⁹
29 But Peter said unto him, Although all shall be offended, yet will not I.	²⁹ Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.	³⁰ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.
30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.	³⁰ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.	³¹ Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον, Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.
31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.	³¹ Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον, Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.	³² ΚΑΙ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσате ὧδε, ἕως προσεύξωμαι.
32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.	³² ΚΑΙ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσате ὧδε, ἕως προσεύξωμαι.	³³ Καὶ παραλαμβάνει τὸν Πέ-
33 And he taketh with him	³³ Καὶ παραλαμβάνει τὸν Πέ-	taketh with him Peter, and

^b "Ye will all desert me;" πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ. See ch. 4:17, note. Castal., "vos me omnes deseretis;" Kend., "ye will all forsake me." The thought presented here is expressed in v. 50 thus, Καὶ ἀφέντες αὐτὸν—E. V., "And they all forsook him." I have used "desert," as appropriate in some instances, where this verb in question occurs; and as it will not be the representative of any other Greek verb in this book. Rob. gives this definition of the passive σκανδαλιζεσθαι ἐν τινι, "to be offended in or at any one, to take offense at His character, word, conduct, so as to desert and reject him." "Offend" is inappropriate, as the text does not present the idea that the displeasure of the apostles would be excited toward the Saviour. For the use of the auxiliary "will" see ch. 13:6, note.

^c "will." See ch. 13:6, note.

^d "after I have risen;" μετὰ τὸ ἐγερθῆναι. In conformity with present usage, "have" is substituted for "am." See ch. 1:38, note.

^e "that." This word is superfluous. Not employed by Wesley, Wakef., Kend., Sharpe.

^f "Though all should desert thee;" Καὶ εἰ πάντες σκανδαλισθήσονται. See v. 27, note. Tyndale, Geneva, Pechy, Thom., Dick., Camp.

^g "I will not." This is the natural order for English readers.

^h "Truly." See ch. 3:28, note.

ⁱ "thou;" σὺ. This pronoun is inserted after ὅτι by Griesb., Scholz, Lachmann, Knapp, Tischendorf, Rob. (Harmony) It is recognized by Syr., Vulg., and Mont. It belongs to the text. It is obviously emphatic, being equivalent to "even thou." So Wesley, Dick. De Wette, "dass du."

^j "to-day;" σήμερον. Kendrick, Pechy, Wesley, Campbell. Vulg., Eras., Beza, Castalio, "hodie;" S. Fr., "aujourd'hui;" Iber., "hoi;" Dan., "i Däg."

^k "If I must die with thee;" Ἐάν με δέῃ συναποθανεῖν σοι. Wesley, Kend., Wakef., Sharpe, Pechy. Belg., "Al moest ik met u sterven." De Wette, "Wenn ich mit dir sterben müsste." S. Fr., "Lors même qu'il me faudrait mourir avec toi." Iber., "Aunque me sea necesario el morir contigo."

^l "And so also;" Ὡσαύτως δὲ καὶ. Kend.

^m "named;" οὗ τὸ ὄνομα. Kend., Sharpe, Camp., Wesley, Wakef.

ⁿ "Sit here;" Καθίσате ὧδε. "Ye" is dropped here. It is unnecessarily inserted in the E. V. See v. 13, note. Omitted by Wesley, Wakef., Kend., Dick., Thom., Pechy.

^o "till I shall pray." The literal rendering presents the thought accurately, though our idiom would perhaps incline in favor of the second future, "till I shall have prayed."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Peter, and James, and John, and began to be sore amazed, and to be very heavy;	τρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ. Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.	James, and John, and began to be ^p greatly amazed, and ^v full of anguish. And he saith to ³⁴ them, My soul is exceeding sorrowful even to death:
34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.	³⁴ καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.	³⁴ tarry here and watch. And ³⁵ he went forward a little, and fell on the ground, and prayed that if it could be possible, the hour might pass from him.
35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.	³⁵ Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο, ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.	And ³⁶ he said, Abba, Father, all things <i>are</i> possible to thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.
36 And he said, Abba, Father, all things <i>are</i> possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.	³⁶ καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι. παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.	And he ³⁷ cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour?
37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour?	³⁷ Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;	Watch and ³⁸ pray, lest ye enter into ³⁸ trial. The spirit ³⁸ indeed <i>is</i> ready, but the flesh is weak.
38 Watch ye and pray, lest ye enter into temptation. The spirit <i>truly is</i> ready, but the flesh is weak.	³⁸ γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.	And again ³⁹ he went away, and prayed, ³⁹ speaking the same words. And when he returned, he ⁴⁰ found them ⁴⁰ sleeping again (for their eyes were heavy); and ⁴¹ they knew not what to answer him. And he cometh ⁴¹ the third time, and saith to
39 And again he went away and prayed, and spake the same words.	³⁹ Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών.	
40 And when he returned, he found them asleep again, (for their eyes were heavy;) neither wist they what to answer him.	⁴⁰ καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.	
41 And he cometh the third	⁴¹ Καὶ ἔρχεται τὸ τρίτον, καὶ	

^p "greatly." So Rob. (*in loco, ἐκθαμβέω*.) "Sore," in this sense, is obsolete.

^v "full of anguish;" *ἀδημονεῖν*. Bretsch. (*in verbo*), "*gravissime angor*;" Beza, "*gravissime ang*;" Belg., "*zeer beangst te worden*." In conformity with the text, a period is placed after "anguish." So Sharpe, Dick., Wakef.

^r "even to;" *ἕως*. Wesley, Kend., Dick., Thom., Sharpe. So parallel (E. V.) Matt. 26 : 38. Luke 2 : 15. Acts 26 : 11. 2 Cor. 1 : 13.

^s "tarry." "Ye" is dropped as superfluous. See v. 13, note. So Kend., Dick., Wakef., Campbell, Thom., Geneva, Tyndale.

^t "wilt." This word is a supplement, and should be italicized.

^u "trial;" *πειρασμόν*. The generic sense of this word is deemed most appropriate here, viz., a trial, proof, putting to the test. So Kend., Thom. See ch. 1 : 13, note.

^v "indeed;" *μὲν*. So parallel (E. V.) Matt. 26 : 41. Wesley, Wakef., Dick., Camp., Sharpe, Thom. "Truly" was taken from Cranmer.

^w "speaking;" *εἰπών*. Wesley, Pechy. Sharpe adopts the participial construction "saying." Belg., "*sprekende*;" S. Fr., "*disant*;" Iber., "*diciendo*."

^x "sleeping;" *καθεύδοντας*. Dick., Pechy. S. Fr., "*endormis*;" Belg., "*slafende*;" De Wette, "*schlafend*;" Vulg., Beza, Castalio, "*dormientes*."

^y "and;" *καὶ*. Pechy, Wesley, Campbell, Wakefield, Dick., Thom., Sharpe, Kend. As no negative precedes *καὶ*, it should be rendered, according to its usual sense, by *and*.

^z "they knew not;" *οὐκ ᾔδεισαν*. Pechy, Sharpe, Kendrick, Wesley, Campbell, Wakef. "Wist" is obsolete. The pluperf. of *εἶδω* has the force of an imperf. Rob.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
time, and saith unto them, Sleep on now, and take <i>your</i> rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.	λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει ἤλθεν ἡ ὥρα· ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. ⁴² ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.	them, "Sleep on still, and take your rest. It is enough, the hour is come; 'behold, the Son of man 'is delivered up into the hands of sinners. "Rise, let us ⁴² go; behold, he, who 'delivereth me up, is at hand. And im- ⁴³ mediately, while 'he was yet speaking, cometh Judas, "being one of the twelve, and with him a great 'crowd with swords and 'clubs, from the chief priests, and the scribes, and the elders. And he 'who de- ⁴⁴ livered him up, had given them a sign saying, Whomsoever I shall kiss, 'that is he; take him, and lead <i>him</i> away safely.
42 Rise up, let us go; lo, he that betrayeth me is at hand.		
43 And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.	⁴³ Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. ⁴⁴ δεδῶκε δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. ⁴⁵ Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει, Ῥαββί, ραββί· καὶ κατεφίλησεν αὐτόν. ⁴⁶ Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.	And 'when he came, "he went ⁴⁵ "immediately to him, and saith, "Rabbi, Rabbi; and kissed him. And they laid their hands on ⁴⁶ him, and took him. And one ⁴⁷ of those, who stood by, drew
44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead <i>him</i> away safely.		
45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.		
46 And they laid their hands on him, and took him.		
47 And one of them that stood	⁴⁷ Εἷς δὲ τις τῶν παρεστηκό-	

^a "Sleep on still, and take your rest;" *Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε*. The critical Editions differ as to the punctuation of this sentence. Griesbach, Knapp, Tittmann, Robinson (Harmony), place the interrogative sign after *ἀναπαύεσθε*, thus, furnishing the sense, "Do ye sleep on still (or still further), and take your rest?" Scholz, Tischendorf, Lachmann, Fritzsche, Bloomfield, follow the punctuation of the Text. Recept. Of the two modes of rendering, that of the E. V. is deemed to be most probably accurate. "Still" has been substituted for now," as it more clearly presents the idea of "henceforward." As an alternative rendering, "Sleep hereafter (*τὸ λοιπὸν*), and take your rest." The thought, in this case, is supposed to be, "Take another time to sleep, as Judas is now at hand." So Erasmus, "Dormite posthac et requiescite."

^b "behold;" *ἰδοὺ*. Wakefield, Pechy, Dick., Wesley. So v. 41 (E. V.) Matt. 26 : 46.

^c "is delivered up." See ch. 3 : 19, note.

^d "Rise;" *Ἐγείρεσθε*. "Up" is superfluous. "Rise" or "arise" is a common rendering of this verb, in E. V.

^e "delivereth me up." See ch. 3 : 19, note.

^f "he was speaking;" *αὐτοῦ λαλοῦντος*. Wakef., Dickinson, Sharpe, Thom.

^g "being one of the twelve;" *εἷς ὢν τῶν δώδεκα*. So the same phrase (E. V.) John 6 : 71. S. Fr. "qui était l'un des douze;" Iber., "que era uno de los doce."

^h "crowd." See ch. 2 : 4, note.

ⁱ "clubs;" *ξύλων*. Wesley, Campbell, Thom., Pechy. Eras., Beza, Castal., "fustibus;" Liddell (*in verbo*), "a thick cudgel."

^j "who delivered him up, ὁ παραδιδούς. See* ch. 3 : 19, note.

^k "that is he;" *αὐτός ἐστι*. By Hellenistic usage, *αὐτός* is employed in place of *οὗτος*. Bloomf., Fritz. (*in loco*). De Wette, "er ist's;" Belg., "die ist'."

^l "when he came;" *ἐλθὼν*. Sharpe, Thom. By this rendering, which gives the sense of the text, we are relieved from the disagreeable hissing sound in "as soon as."

^m "he went;" *προσελθὼν*. Pechy, Wakef.

ⁿ "immediately." See ch. 1 : 10, note.

^o "Rabbi." See ch. 9 : 5, note.

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

by, drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with

των σπασάμενος τὴν μάχαιραν ἔπαυσε τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.

48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; 49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. 50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον.

51 Καὶ εἰς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι. 52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

53 ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχ-

This sword and smote the servant of the high priest and cut off his ear. And Jesus answered and said to them, Have ye come out as against a robber, with swords and clubs to take me? I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him and fled. And there followed him a certain young man, having a linen cloth thrown round his naked body; and the young men took him; and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him there assembled all the chief priests, and the elders, and the scribes. And Peter followed him far off, even into the court of the high priest:

^p "his sword;" τὴν μάχαιραν. Wakef., Campbell, Sharpe. Iber., "[su] espada." The article here has the force of a possessive pronoun. Kühner, §244, 4. "A sword" was first used by Wiclif and Tyndale. So τὸ ὠτίον, in this verse, is properly rendered in E. V. "his ear."

^q "the servant;" τὸν δούλον. Wesley, Wakefield, Thomson, Campbell, Sharpe. De Wette, "dem Knechte;" Belg., "den dienstknecht;" Iber., un siervo."

^r "Have ye come out;" ἐξήλθετε. "Have" is the proper auxiliary with the intransitive verb "to come." See ch 1 : 35, note.

^s "robber;" ληστὴν. See ch. 11 : 17, note.

^t "with." This supplement before "clubs" is quite unnecessary. It is omitted (E. V.) in v. 43, where the text is precisely the same. Omitted by Wesley, Wakef., Pechy, Camp., Sharpe, Thomson.

^u "clubs." See v. 43, note.

^v "thrown round;" περιβεβλημένος. Sharpe, "thrown about." In our *usus loquendi*, we employ "thrown round," in cases of this kind, rather than "cast about."

^w "took;" κρατοῦσιν. The present is used here, as in many

other instances, instead of the aorist. Stuart (Gram.), §136 (b). Trollope, p. 131. This verb is rendered by "take" (E. V.) vv. 44, 46. Matt. 26 : 50, etc.

^x In conformity with the colon of the Greek text, a semicolon is placed after "him."

^y "there assembled;" συνέρχονται. Wesley. As this verb is a deponent midd. (Bretsch., Liddell), it should not be rendered as a passive. Pechy, "there came together;" Tyndale and Geneva, "came;" Cranmer, "come." The *euphonic* adverb "there" is inserted in accordance with our *usus loquendi*. Vulg., Beza, Castal., "convenerunt;" Mont. and Eras., "conveniunt;" Kend., "assembled;" Pechy, "there came together;" Iber., "se juntaron;" De Wette, "es versammelten sich."

^z "far off." See ch. 5 : 6, note.

^a "the court;" τὴν αὐλὴν. Thom., Campbell, Pechy, Rob. (*in verbo*). Bretsch., "atrium, prima ædium pars vel subdialis, vel in ædificiis splendidiorebus porticu circumdata Marc. 14 : 54, 66; 15 : 16." Liddell, "Post-Homeric, the αὐλή was the court, or quadrangle, round which the house itself was built, having a corridor all round," etc. See Rob. The word is occasionally (by *synecdoche*) used for the house itself, and hence for a palace or the residence of a person of rank. I place this note in the

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the servants, and warmed himself at the fire.	ιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. ⁵⁵ Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὔρισκον. ⁵⁶ πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. ⁵⁷ καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, ⁵⁸ Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτου· τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. ⁵⁹ Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. ⁶⁰ Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον ἐπηρώτησε τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; ⁶¹ Ὁ δὲ	and he sat with the officers, and warmed himself at the fire. And the chief priests, and all the council sought for testimony against Jesus to put him to death; and found none. For many testified falsely against him, but their testimonies did not agree. And certain ones rose, and testified falsely against him, saying, We heard him say, I will destroy this temple made with hands, and within three days, I will build another not made with hands. And yet not even thus, did their testimony agree. And the high priest rose up in the midst, and asked Jesus, saying, Answerest thou nothing? what do these testify against thee?

margin, "or palace." De Wette, "Hof;" Vulg., Mont., Eras., Castal., "atrium;" G. Fr., "la cour;" Belg., "de zale" (hall); Syriac, ܐܬܪܝܐ (atrium).

^b "officers;" *ἐπηρετῶν*. Pechy, Campbell. On the force of this word, here, and in some other passages, Bretsch. says, "(dicitur) de ministris magistratuum, apparitores; satellitibus." Rob., "the attendants or beadles of the sanhedrim." E. V. renders it by officers, John 7 : 32; 18 : 3, 12, 22; 19 : 6. Acts 5 : 22, 26. In the parallel, John 18 : 18, it is properly distinguished from *δοῦλοι*, "servants," by rendering it "officers." S. Fr., "les sergens."

^c "testimony;" *μαρτυρίαν*. Kend., Pechy, Wakefield, Dick. S. Fr., "un témoignage;" G. Fr., "quelque témoignage;" Iberian, "testimonio." "Witness" is now applied only "to persons" who give testimony. In fourteen instances, out of thirty-seven, the E. V. renders it "testimony." See ch. 10 : 19, note.

^d "testified falsely;" *ἐψευδομαρτύρουν*. Kend., Dickinson, Wakef. (v. 57), Camp. (v. 57), Thom. (v. 57). "To bear witness" having become obsolete; a substitute must be employed which will harmonize with "the existing state of (our) language." See ch. 10 : 19, note.

^e "testimonies." See v. 55, note.

^f "together," after "agree," is superfluous. It is dropped by Kend., Thom., Pechy.

⁵ "certain ones;" *τινες*. A complement is always necessary after "certain." Some translators have used "persons," others "men." The above is the most simple.

^h "testified falsely." See v. 56, note.

ⁱ "made with hands;" *χειροποίητον*. Wesley, Thomson, Camp., Pechy, Sharpe. See Rob. As an alternative rendering of *χειροποίητον* and *ἀχειροποίητον*, I suggest the idiomatic phrases, "made by hand," and, "not made by hand."

^j "not made with hands;" *ἀχειροποίητον*. See last note.

^k "and yet;" *καὶ*. In cases where *καὶ* is apparently adversative, or, in other words, where the adversative particle is understood, "and yet" is an appropriate rendering. Rob., *καὶ*. Hoog., "*καὶ* copulative," III. (E. V.) John 9 : 30, "and yet." See ch. 7 : 24, note.

^l "not even;" *οὐδὲ*. Rob., Kend., Pechy. Erasmus, Beza, Castal., "ne-quidem."

^m "thus;" *οὕτως*. Rob., Kend. So frequently, in E. V.

ⁿ "what do these testify?" *τί οὗτοί καταμαρτυροῦσιν*; Kendrick. The supplement of the E. V., "*is it which*," is dropped as superfluous. We can imitate the conciseness of the text, without departing from our idiom. So Iber., "Qui estan deponiendo estos." See v. 56, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?	ἔσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ;	But he was silent, and answered 61 ed nothing. Again the high priest asked him, and said to him, Art thou the Anointed, the Son of the Blessed? And 62
62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.	εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.	Jesus said to him, I am: and ye will see the Son of man sitting 62 at the right hand of the Mighty One, and coming with the clouds of heaven. And the 63
63 Then the high priest rent his clothes, and saith, What need we any further witnesses?	Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρειαζόμεν μαρτύρων;	high priest rent his clothes, and saith, 63 What further need have we of witnesses? Ye have 64
64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.	ἤκουσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.	heard the "reviling: what think ye? And they all condemned 64 him as worthy of death. And 65
65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.	Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, Προφήτευσον· καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον.	some began to spit on him, and to cover his face, and 65 to beat him with their fists, and to say to him, Prophecy: and the officers 66
66 And as Peter was beneath	Καὶ ὄντος τοῦ Πέτρου ἐν	open hands. And as Peter was 66

* "he was silent;" *ἔσιώπα*. Rob., Kend., Wakef., Pechy, Camp. "To be silent" is found in (E. V.) 1 Sam. 2 : 9. Ps. 22 : 2; 28 : 1; 30 : 12, etc. See ch. 3 : 4, note.

† "the Anointed." Iber., "el Ungido." See ch. 8 : 29, note.

‡ "at." See ch. 10 : 37, note.

§ "of the Mighty One;" *τῆς δυνάμεως*. The abstract is here used for the concrete. Rob., *δύναμις*. Bretsch., "ἐκ δεξιῶν τῆς δυνάμεως, ad dextram Dei, quatenus virtus ejus manifesta est in cælo." Vulgate, "Dei;" Beza, "potentiæ Dei;" Span., "de Dios;" Belg., "der kracht [Gods]." As an alternative rendering, "of the power of God." "Mighty One" is used for "God" (E. V.) Isa. 1 : 24; 30 : 29; 49 : 26; 60 : 16. The supplement "of God," in this case, I take from Luke 22 : 69, *τῆς δυνάμεως τοῦ Θεοῦ*. Should it be deemed best to retain the rendering of the E. V., then the article *τῆς* should be rendered, thus, "the Power." De Wette has "der Majestät." S. Fr., "de la Puissance;" Iber., "de la Potestad;" Thomson, "THAT POWER;" Wakef., "of divine power;" Camp., "the Almighty."

|| "with;" *μετὰ*. The usual signification of this preposition with a genitive. So Wesley, Wakefield, Sharpe. Vulg., Beza, Montanus, Castal., "cum;" S. Fr., "avec;" Iber., "con;" De Wette, "mit;" Belg., "met."

¶ "What further need have we;" *τί ἔτι χρειαζόμεν*. So parallel (E. V.) Matt. 26 : 65. Wesley, Pechy. This is the natural order,

¶ "reviling." See ch. 3 : 28, note.

¶ "as worthy of death;" *αὐτὸν εἶναι ἔνοχον θανάτου*. "To be guilty of death" is widely different from the *usus loquendi* of the present age. "Condemned him to be worthy of death," would violate our idiom. The above rendering presents the thought with exactness, and whenever we can reach *exactness*, we secure the great end of translation. S. Fr., "le condamnerent comme ayant mérité de la mort;" Castalio, "ut morte dignum damnarent;" Ital., "lo condannarono come degno di morte;" Tyndale and Geneva, "They all gave sentence that he was worthy of death." This ancient rendering is far superior to that of the E. V., which seems to have been taken from the Vulgate "condemnarent eum esse reum morte."

¶ "to beat—with—fists;" *κολαφίζειν*. Tynd., Kend., Pechy, Rob. Thom., "smote him with their fists;" Iber., "maltratarlo á puñadas." "Buffet" is too general in signification, to present the idea of the Greek verb. Besides this, it is now used only in the metaphorical sense.

¶ "officers." See v. 54, note.

¶ "struck—with their open hands;" *ῥαπίσμασιν*. Kend., Dick. Rob. (*βάλλω* and *ῥάπισμα*.) Belg., "gaven hem kinnebakslagen" ("gave him blows on the jaws"). Suidas (quoted by Bretsch.) thus defines *ῥαπίσαι*, "*πατάζει τὴν γνάθον ἀπὸ τῆς χειρὸς*." The phrase, "to strike with the palms of the hand," has never gained any currency in our language.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
in the palace, there cometh one of the maids of the high priest:	τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, ⁶⁷ καὶ	below in ^a the court, there cometh one ^a of the maid-servants of
67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.	ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα. ⁶⁸ Ὁ δὲ ἡρνήσατο, λέγων, Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. ⁶⁹ Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, Ὅτι οὗτος ἐξ αὐτῶν ἐστίν. ⁷⁰ Ὁ δὲ πάλιν ἡρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. ⁷¹ Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε. ⁷² Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὺς, ἀπαρνήσῃ με τρίς. καὶ ἐπιβαλὼν ἔκλαιε.	the high priest: and when she ⁶⁷ saw Peter warming himself, she looked on him, and saith, ^b Thou also wast with Jesus of Nazareth. But he denied, say- ⁶⁸ ing, I know not, ^c nor understand ^d what thou sayest. And he went out into the porch; and the cock crew. And ^e the maid- ⁶⁹ servant ^f seeing him again, began to say to those who stood by, This is ^g one of them. And ⁷⁰ he denied ^h it again. And a little after, those who stood by, said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth ⁱ to it. But he began ⁷¹ to curse and to swear, saying, I know not this man of whom ye speak. And the second time ⁷² the cock crew. And Peter called to mind the word which Jesus said to him, Before the cock shall crow twice, thou wilt deny me thrice. And when he thought ^j on it, he wept.

^a "the court." See v. 54, note.

^a "of the maid-servants;" τῶν παιδισκῶν. Wakef., Pechy, Thom., Camp., Dick. The correlative παῖς is a common term for "a man-servant." See (E. V.) Matt. 8 : 6, 13. Luke 7 : 7, etc. Bretsch., "ancilla, serva." "Maid" is too general. Compare Galat. 4 : 22, 23, 30, 31.

^b "Thou also;" Καὶ σὺ. So parallel (E. V.) Matt. 26 : 69. So Pechy drops "and."

^c "nor;" οὐδὲ. See ch. 13 : 11, note.

^d "I," after "understand," is superfluous. The pronoun is not used in De Wette, S. Fr., Iber.

^e "the maid-servant;" ἡ παιδίσκη. See v. 66, note. The definite article is demanded here. It is used by Wesley, Wakef.,

Campbell, Dick., Pechy, and Sharpe. G. Fr. and S. Fr., "la servante;" Span. and Iber., "la criada;" Ital., "la fantesca;" De Wette, "die Magd." The article obviously refers to the same maid-servant who is mentioned in v. 66. See Bloomfield and Trollope (Analecta) *in loco*.

^f "seeing;" ἰδοῦσα. Wakef., Kend., Campbell, Dickinson, Sharpe.

^g "it." This word is really a supplement, and should have been italicized in the E. V., as it is by Wakef.

^h "to it." This supplement is substituted for *thereto*, now used as a legal term.

ⁱ "on it." In conformity with present usage, this is substituted for *thereon*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. XV.	CHAP. XV.	CHAP. XV.
AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.	ΚΑΙ εὐθέως ἐπὶ τὸ πρῶτον συμβούλιον ποιήσαντες οἱ ἄρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δέσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ. ² καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις. ³ Καὶ κατηγοροῦν αὐτοῦ οἱ ἄρχιερεῖς πολλά. ⁴ ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων, Οὐκ ἀποκρίνη οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν. ⁵ Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.	AND immediately in the morning, ¹ the chief priests took counsel with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said to him, Thou sayest it. And the chief priests accused him of many things. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they testify against thee. But Jesus answered nothing further; so that Pilate wondered. Now at that feast he used to release
6 Now at that feast he released	⁶ Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐ-	at that feast he used to release

^a "immediately." See ch. 1 : 10, note.

^b "the chief priests," etc.; *συμβούλιον ποιήσαντες οἱ ἄρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον*.

I have retained the rendering of the E. V., though it is not free from difficulty. The grammatical construction of that version puts "council" in the objective case, coupling it to "scribes," as *that* is connected with "elders," which is governed by the preposition *with*. Now, in the text, *πρεσβυτέρων* and *γραμματέων* (governed by *μετὰ*) are genitives, while *ὅλον τὸ συνέδριον* is placed in the nominative. The text is closely followed by Mont., "consilium facientes summi sacerdotes cum senioribus et scribis, et universus consessus." Beza, "consilio inito, summi sacerdotes cum senioribus et scribis, totusque consessus, vinctum Jesum abduxerunt." Castalio, "inito consilio, Pontifices unā cum Senatoribus et Scribis, totusque consessus, Jesum colligant," etc. To present the thought which the grammatical construction demands, the S. Fr. has "les principaux sacrificateurs avec les anciens et les scribes et tout le conseil consultèrent ensemble après avoir lié Jesus," etc. So Ital., "i principali sacerdoti cogli anziani e scribi e tutti il concistoro tennero consiglio. Dopo aver legato Gesù."—Fritzschke remarks on this passage: "Optime comparata sunt vocc. καὶ ὅλον τὸ συνέδριον post v. οἱ ἄρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων. Declarant ut enim illa et, ut paucis verbis absolvam, universum synedrium.—Lectio Er. Schmidii καὶ ὅλον τοῦ συνεδρίου ex Syro aliisque translationibus derivata emendatio est. Nam si, ut debemus, ὅλον τὸ συνέδριον retinemus, id grammaticè cum remo-

tiore v. οἱ ἄρχιερεῖς cohaeret." The rendering of Tyndale (which has been substantially followed by Cranmer, Geneva, and the common E. V.) was derived from the Vulgate, "summi sacerdotes, cum senioribus, et scribis et universo consilio." This is, as though we read with Schmidius, καὶ ὅλον τοῦ συνεδρίου. I submit the following rendering for consideration, "the chief priests, with the elders and scribes, even the whole council, consulted, and bound Jesus."

^c "took counsel;" *συμβούλιον ποιήσαντες*. Pechy. So (E. V.) ch. 3 : 6. See Rob., *συμβούλιον* (joined with *λαμβάνειν*), "to take counsel."

^d "delivered—up." See ch. 3 : 19, note.

^e There is nothing in the text corresponding to, "but he answered nothing."

^f "they testify;" *καταμαρτυροῦσιν*. Kend. See ch. 14 : 56, note.

^g "nothing further;" *οὐκέτι οὐδέν*. Pechy. Rob., *οὐκέτι*.

^h "wondered;" *θαυμάζειν*. See ch. 5 : 20. Wakef., Kend., Wesley.

ⁱ "he used to release;" *ἀπέλυεν*. Kendrick, Wakef., Pechy, Bloomf. (N. T.), Camp. John 18 : 39, *ἔστι δὲ συνήθεια ἡμῶν*, "but ye have a custom." The parallel, Matt. 27 : 15, *εἰώθει ἀπολύνειν*, E. V., "he was wont." The verb here being in the imperfect, may properly signify what is *usual* or *customary*; continued and repeated action in present time." Stuart (Gram.), §136. II. a. See Trollope (Gram.), p. 129, 2. 2 (*in loco*). Tyndale, "was wont;" Beza (Ed. 1624), "solitus erat solvere;" Vulg., "solebat dimittere;" Castal., "solebat laxare."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
unto them one prisoner, whomsoever they desired.	τοῖς ἓνα δέσμιον, ὃν περ ᾔτοῦντο.	to them one prisoner, whomsoever they asked. And there
7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.	7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.	7 was one named Barabbas, lying bound with his fellow-insurgents, who had committed murder in the insurrection. And
8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.	8 καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς.	8 the crowd crying aloud, began to ask him to do as he had ever done to them. But Pilate answered them, saying, Will ye
9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?	9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;	9 that I shall release to you the King of the Jews? (For he knew
10 (For he knew that the chief priests had delivered him for envy.)	10 ἔγινωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.	10 that the chief priests had delivered him up from envy.) But
11 But the chief priests moved the people that he should rather release Barabbas unto them.	11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.	11 the chief priests stirred up the crowd, that he should rather release Barabbas to them. And
12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?	12 ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων;	12 Pilate answering again, said to them, What will ye then that I shall do to him, whom ye call King of the Jews? And they
13 And they cried out again, Crucify him.	13 οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.	13 cried out again, Crucify him. But Pilate said to them, Why,
14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.	14 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν.	14 what evil hath he done? And they cried out the more exceedingly, Crucify him. Then

† "they asked;" ᾔτοῦντο. Kendrick, Pechy. This verb is usually rendered "ask," in E. V. See Rob.

κ "lying bound;" δεδεμένος. Pechy.

λ "with his fellow-insurgents;" μετὰ τῶν συστασιαστῶν. Thom., Pechy. Rob. (*in verbo*), "a fellow-insurgent;" Beza, "cum seditionis sociis." Though "insurgent" is not found in the E. V., it is still now well understood by all English readers. Wherever we have appropriate words, it is desirable to avoid *periphrases* in translation. As στάσαι, a correlate word, is rendered "insurrection" in this verse, there seems to be no good reason why we may not employ "insurgent."

μ "the crowd." See ch. 2 : 4, note.

ν "to ask;" αἰτεῖσθαι. Sharpe, Wesley, Rob. This is the usual rendering of the verb, in the N. T.

ο "I shall release;" ἀπολύσω. This rendering of the aorist subj. accords with present usage. So ποιήσω in the next verse, "I shall do" (E. V.)

π "had delivered—up." See ch. 1 : 14, note.

ρ "from envy;" διὰ φθόνον. Kend. Although "through envy" would express the thought, it is deemed advisable to restrict (as far as possible) the use of "through" to cases where διὰ is followed by the genitive.

σ "stirred up;" ἀνέσεισαν. Wesley, Wakef., Kend., Sharpe, Pechy, Rob. So (E. V.) Luke 23 : 5. The word occurs only in these two passages.

ς "the crowd." See ch. 2 : 4, note.

τ "answering again;" ἀποκριθεὶς πάλιν. Sharpe. Vulg., "iterum respondens;" Iber., "responso de nuevo." On the ground that πάλιν is construed with ἀποκριθεὶς, a comma is placed after "again."

υ "whom ye call King;" ὃν λέγετε βασιλέα. As the noun is anarthrous in the text, no article is deemed necessary in the version. So Thom., Pechy, Iber., S. Fr., De Wette; Dan. The Belg. inserts the indefinite article, "een Koning."

φ "And they cried out again;" Οἱ δὲ πάλιν ἔκραξαν. Sharpe, "and they again cried out." Πάλιν ἔκραξαν refers to ἀναβοήσας, v. 8. Hence πάλιν is to be construed with ἔκραξαν. Fritz., "πάλιν ad sublatum (v. 8) clamorem (non ad verba altā voce enunciata) pertinet." We are thus relieved from the difficulty of supposing (without proof) that the crowd had previously cried, "Crucify him!"

ψ "But;" δὲ. Pechy, Thom., Dick. Vulg., Eras., "verò;" Beza, "autem." The particle is obviously adversative.

ξ "Then;" καὶ. Rob. καὶ, "At the beginning of a sentence, where any thing is narrated as done immediately, or soon after

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15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away unto the hall, called Pretorium; and they call together the whole band;

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, com-

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15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπείραν, 17 καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἰσπάζεσθαι αὐτὸν, Χαίρε, βασιλεῦ τῶν Ἰουδαίων. 19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μῶ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύουν αὐτῷ.

20 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν. 21 καὶ ἀγαρεύνουσι παράγοντά τινα Σί-

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Pilate being willing to satisfy the crowd, released Barabbas to them, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the palace which is the Pretorium; and they called together the whole band; and they clothed him with purple, and braided a crown of thorns and put it about his head, and began to salute him, Hail, King of the Jews! And they smote his head with a reed, and spit on him, and bowing their knees, did reverence to him. And when they had mocked him, they took off the purple from him, and put his own garments on him, and led him out to crucify him. And they compel one Simon, a Cyrenian, who

that which the preceding context narrates; here καὶ is equivalent to the more usual τότε, then, after that."

^r "being willing;" βουλόμενος. Rob., βούλομαι. Butt., Lexilog., L. p. 26 (quoted by Rob. and Liddell), says that this verb differs from θέλω (or ἐθέλω) in expressing a mere inclination, or willingness, while the latter expresses choice, or purpose.

^z "to satisfy;" τὸ ἱκανὸν ποιῆσαι. Wesley, Kend., Thom. Rob. (in loco, ἱκανόν.) Vulg., Erasmus, Beza, Castalio, "satisfacere;" S. Fr., "satisfaire;" Fritz., "Notat satisfacere alicui, h. e. efficere, ne quis habeat quod queratur."

^a "the crowd." See ch. 2 : 4, note.

^b "delivered—up." See ch. 1 : 14, note.

^c "the palace;" τῆς αὐλῆς. The Pretorium was the palace erected by Herod, and which at the time of the crucifixion was the residence of the procurators, when they visited Jerusalem. Strictly speaking, this αὐλή was probably the inclosed court where the procurator or his substitute sat to administer justice, and which was also "the place of arms" for the guard. See Rob., αὐλή. Bloomf. (in loco.) To avoid the necessity of using the phrase "the court of the palace," this note is placed in the margin, "or court."

^d "which is;" ὃ ἐστὶ. Sharpe. S. Fr., "qui est;" De Wette, "das ist;" Iber., "que es;" Belg., "welk is."

^e "the." This article is a supplement. A definite article occurs in S. Fr., Iber., De Wette.

^f "braided;" πλέξαντες. So Rob. (in loco.) "Plait" has the same signification, but is now obsolete. See Webster, "Braid," and "Plait." Vulg., Mont., Beza, Castal., render the verb by different inflections of plecto ("to braid," "intertwine"). De Wette, "flechten."

^g "smote his head;" ἔτυπτον αὐτοῦ τὴν κεφαλὴν. Sharpe, Kend., Wakef., "kept smiting his head;" S. Fr., "ils lui frappaient la tête;" Vulg., "percutiebant caput ejus;" Erasmus, "verberabant illius caput;" Beza, "verberabant ejus caput." In the parallel, Matt. 27 : 30, the text is ἔτυπτον εἰς τὴν κεφαλὴν, rendered in the E. V., "smote him on the head." Although the language of the text in the two parallels (Matt. and Mark) is different, the translators have presented a verbal harmony to the reader, which is not authorized by the Greek. Many such instances occur in the E. V. of the Evangelists.

^h "and spit;" καὶ ἐνέπτυον. "Spat" is obsolete, and "did" is superfluous. The present form of the imperfect is spit. Bullion's Eng. Gram. Webster.

ⁱ "did reverence;" προσεκύουν. See ch. 5 : 6, note.

^j "garments;" ἱμάτια. So (E. V.) v. 24. This is the usual rendering of this noun, in the E. V. See ch. 5 : 28, note.

^k "who was passing by;" παράγοντά. Wesley, Sharpe,

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ing out of the country, the father of Alexander and Rufus, to bear his cross.	μωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	was passing by, coming 'from the country, the father of Alexander and Rufus, to bear his cross. And they bring him to 22
22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.	22 ΚΑΙ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶ μεθερμηνεύμενον, Κρανίου τόπος.	"a place, Golgotha, which, being interpreted, is, "A place of a skull. "And they gave him 23
23 And they gave him to drink, wine mingled with myrrh: but he received it not,	23 Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε.	wine mingled with myrrh to drink; but he did not receive it. And when they had cruci- 24
24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.	24 Καὶ σταυρώσαντες αὐτὸν, διέμεριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τίς ἄρῃ.	fied him, they parted his garments, casting lots 'for them, what each should take. And 25
25 And it was the third hour, and they crucified him.	25 ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.	it was the third hour, "when they crucified him. And the 26
26 And the superscription of his accusation was written over, THE KING OF THE JEWS.	ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.	'inscription of his accusation "was written over him, THE KING OF THE JEWS. And with 27
27 And with him they crucify two thieves, the one on his right hand, and the other on his left.	27 Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐκκένων αὐτοῦ.	him they crucify two 'robbers, one "at his right hand, and the other "at his left. And the 28
28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.	ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.	scripture was fulfilled, which saith, And he was numbered "with transgressors. And those 29
29 And they that passed by,	29 Καὶ οἱ παραπο-	

Kend. The participial construction is adopted by Wakef. and Thom.

1 "from;" ἀπ' (ἀγροῦ.) Kend., Pechy, Dick., Wakef., Thom. The E. V. unnecessarily substitutes the usual signification of ἐκ ("out of") for that of ἀπὸ ("from").

"a place;" τόπος. So in parallel (E. V.) Matt. 27 : 33. As this noun is *anarthrous* in Matt. and Mark, though not in Luke and John, a close adherence to the text is deemed proper in rendering the word. In conformity with the punctuation of Wesley, a comma is inserted after "place." The indefinite article is employed by Wakefield, Sharpe, Tyndale, Cranmer, Geneva, Pechy.

"A place;" τόπος. So parallel (E. V.) Matt. 27 : 33. Wesley, Wakef., Sharpe, Pechy. See last note.

"And they gave him wine," etc. This arrangement is the natural one for English readers; one in which the words are most easily enunciated and recollected. So De Wette, "sie gaben ihm Myrrhen-Wein zu trinken."

P "he did not receive it." See last note.

q "for them;" ἐπ' αὐτὰ. Sharpe. The preposition marks the object in reference to which the action is performed. "Upon" or "on" fails to bring out this idea with sufficient distinctness. In cases like that before us, we employ "for."

r "each;" τίς. Wakef., Sharpe, Kend., Dick. In strictness,

there is a double interrogative here, "who should take what." With the change of "every one" to "each," the thought is properly exhibited in the E. V.

s "when;" καὶ. Wesley, Kend., Camp., Wakef. Hoogeven (on καὶ), "Put for ἵνα, Mark 15 : 25. Heb. 8 : 8." Bloomf. (N. T.) Greenf. De Wette, "da;" Iberian, "quando;" Ital., "che;" Beza, "quando;" Castal., "cum."

t "inscription;" ἐπιγραφὴ. Sharpe, Pechy, Kend., Wesley, Dick., Thom., Camp. Eras., Beza, Castal., "inscriptio;" Iber., "inscripcion." Rob.

u "was written over him;" ἔνυ—ἐπιγεγραμμένη. Pechy. The supplement him is taken from Luke 23 : 38, Ἦν—γεγραμμένη ἐπ' αὐτῷ. Belg., "was boven hem geschreven." Some translators have supposed that ἐπι, in composition, in this instance does not modify the verb at all, and that ἐπιγεγραμμένη is equivalent to γεγραμμένη. If this view is well founded, then the rendering should be simply, "was written." Looking at the parallel quoted above, I deem the proper translation, "written over."

v "robbers;" ληστὰς. Kend., Dick., Thom., Camp., Pechy. Vulg., Eras., Mont., Beza, Castal., "latrones;" Ital., "ladroni;" Iber., "ladrones;" De Wette, "Räuber;" S. Fr., "brigands."

ww "at"—"at." See ch. 10 : 37, note.

x "with transgressors;" μετὰ ἀνόμων. The article of E. V. is dropped by Kend., Camp., Sharpe.

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railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it

GREEK TEXT.

ρεύομενοι ἐβλασφήμουν αὐτὸν, κινούντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐαὶ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, ³⁰ σῶσον σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.

³¹ Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ³² ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὀνειδίζον αὐτόν.

³³ Γενομένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης. ³⁴ καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωὶ, Ἐλωὶ, λαμμᾶ σαβαχθανί; ὃ ἔστι μεθερμηνεύμενον, Ὁ Θεὸς μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες; ³⁵ Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἴδού, Ἡλίαν φωνεῖ. ³⁶ Δραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον

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who passed by reviled him, wagging their heads, and saying, Ah! thou that destroyest the temple, and buildest it in three days, save thyself, and ³⁰ come down from the cross. ³¹In like manner also the chief priests, mocking, said ^ato one another with the scribes, He saved others; himself he can not save. ^bLet the Anointed, ³² the King of Israel come down now from the cross, that we may see and believe. And those, who were crucified with him, reproached him. And ³³ when ^cthe sixth hour came, there was darkness over the whole land, till the ninth hour. And at the ninth hour Jesus ³⁴ cried with a loud voice, saying, Eloi, Eloi, ^dlamma sabachthani? ^ewhich, being interpreted, is, My God, my God, why hast thou forsaken me? And some ³⁵ of those, who stood by, ^fhearing it, said, Behold, he calleth Elijah. And one ran and ³⁶filled ^ga sponge with vinegar, and

^y "reviled;" ἐβλασφήμουν. Campbell, Thom. So parallel (E. V.) Matt. 27 : 39. See ch. 3 : 28, note.

^z "In like manner;" Ὁμοίως—καί. Wesley, Kend., Pechy. Rob. (*in verbo*) "Likewise" is ambiguous, at it signifies both "in like manner," and "also." See Webster. Ὁμοίως is always rendered "likewise," in the E. V. The particle δὲ of the Text. Recept. (after Ὁμοίως) is canceled by Griesbach, Scholz, Lach., Knapp, Titt., Fritz., Bloomf., Tischend., Rob. (Harmony.) It is spurious.

^a "to one another;" πρὸς ἀλλήλους. See ch. 4 : 41, note. Wesley. As an alternative rendering, "the chief priests, mocking among themselves with the scribes, said," etc. So Sharpe. Iber., "los principes de los sacerdotes tambien, con los escribas. burlandose de [el] unos con otros, decian;" Castalio, "Pontifices inter sese illudentes, cum scribis dicebant.

^b "Let—come down;" καταβάτω. So κατάβα, v. 30, and the parallel, Matt. 27 : 42. Wakef., Sharpe, Wesley, Pechy.

^c "reproached;" ὀνειδίζον. So (E. V.) Luke 6 : 22. Rom.

15 : 3. 1 Tim. 4 : 10. 1 Pet. 4 : 14. Kend., Dick., Pechy, Camp., Robinson. Liddell, "to throw a reproach upon one." "Revile" is the uniform rendering of βλασφημέω, in this Revision.

^d "the sixth hour came;" γενομένης—ὥρας ἑκτῆς. Here, as in other instances, a change is made to avoid the ungrammatical construction of the auxiliary "to be," with an intransitive verb. See ch. 1 : 38, note.

^e "lamma;" λαμμᾶ. The Greek orthography of this transferred word is followed. So Sharpe, Kend., Campbell, Dick., De Wette, Belg., Iber.

^f "which, being interpreted, is;" ὃ ἔστι μεθερμηνεύμενον. Thom., Kend., ("which, interpreted, is"); Iber., "que, traducido, es."

^g "hearing;" ἀκούσαντες. Wesley, Kend., Wakef., Camp.

^h "filled a sponge with;" γεμίσας σπόγγον. Sharpe, Wakefield, Kendrick. S. Fr., "remplit de vinaigre une éponge;" De Wette, "füllte einen Schwamm." "Full" is superfluous. It

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.	ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτὸν, λέγων, Ἀφerte, ἴδωμεν εἰ ἔρχεται Ἑλίας καθελεῖν αὐτόν.	'winding it on a reed 'gave him drink, saying, 'Forbear; let us see whether Elijah will come to take him down. And Jesus 37
37 And Jesus cried with a loud voice, and gave up the ghost.	37 Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσε. 38 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω.	'uttering a loud cry "expired. And the vail of the temple was 38
38 And the vail of the temple was rent in twain, from the top to the bottom.	39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράξας ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ. 40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μῆτηρ, καὶ Σαλώμῃ, 41 αἱ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.	rent "in two, "from top to bottom. And when the centurion, 39
39 And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.	40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μῆτηρ, καὶ Σαλώμῃ, 41 αἱ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.	"who stood by over against him, saw that he cried out "so, and "expired, he said, Truly this man was the Son of God. There were also women looking 40
40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;	41 αἱ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.	on "far off, among whom was Mary Magdalene, and Mary the mother of James "the younger, and of Joses, and Salome; who 41
41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.	42 Καὶ ἥδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευῇ, ὃ ἐστι προσ-	also, when he was in Galilee, followed him, and ministered to him; and many other women, who came up with him to Jerusalem. And now, "evening hav- 42
42 And now, when the even was come, (because it was the		ing come ("since it was the

was taken from Tyndale. Vulg., "implens spongiam aceto." So Montanus.

¹ "winding it;" *περιθείς*. Literally, "putting it round," that is, according to our *usus loquendi*, "winding it," i. e., the sponge. See Rob. (*in verbo*.) Beza, "circumposita;" Vulg., "circumponens calamo." This act of "winding around" was the natural one for attaching the sponge to the "reed," or hyssop-stalk.

² "gave him drink;" *ἐπότιζεν αὐτόν*. So (E. V.) Matt. 25 : 35, *ἐποτίσατέ με*, "ye gave me drink." The verb is thus rendered Rom. 12 : 20. This corresponds with present usage; while "to give to drink" is a phrase which has never been current in our language.

³ "Forbear;" *Ἀφerte*. Thom., Rob., "to leave unheeded." The phrase "Let alone" requires a supplement like "*him*." The thought may be well expressed as above. Wakefield, "Hold!" Dick., "Desist." Alternative rendering, "Let *him* alone."

⁴ "uttering;" *ἀφείς*. Rob. (*in verbo*) (spoken "of the voice, to send forth, to utter;" Beza, Castal., "emissâ voce magnâ." "Utter" is often used in the E. V. for the act of sending forth loud sounds. Habak. 3 : 10. Joel 3 : 16. Rev. 10 : 3.

⁵ "expired;" *ἐξέπνευσε*. Wesley, Kend., Pechy, Wakefield,

Camp. Vulg., Mont., Eras., Beza, Castalio, "expiravit." Rob., Bretsch. As an alternative rendering, the idiomatic phrase, "he breathed his last."

⁶ "in two;" *εἰς δύο*. Kend., Pechy, Wakef., Thom., Camp., Sharpe. "Twain" is now confined to poetry.

⁷ "from top to bottom;" *ἀπὸ ἄνωθεν ἕως κάτω*. Sharpe, Camp., Kend., Thom.

⁸ "who stood by;" *ὁ παρεστηκὼς*. Pechy. Liddell, "to stand by, or be by." Often rendered thus in E. V.

⁹ "so." This is the natural arrangement in English. Wakefield.

¹⁰ "expired." See v. 37, note.

¹¹ "far off." See ch. 5 : 6, note.

¹² "the younger;" *τοῦ μικροῦ*. Rob. (*in verbo*), "in a comparative sense, for *less*, *younger*;" Lat. "minor natu," Mark 15 : 40." So Thom., Pechy, Camp., Dick. Bretsch. (*in loco*), "minor natu, junior."

¹³ "evening having come." See ch. 1 : 32, note.

¹⁴ "since;" *ἐπεὶ*. Rob., Pechy, Dick. So (E. V.) 2 Cor. 13 : 3. Iber., "pués."

KING JAMES' VERSION.

preparation, that is, the day before the sabbath,)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of James beheld where he was laid.

CHAP. XVI.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morn-

GREEK TEXT.

ἄββατον, ⁴³ ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευ-
της, ὃς καὶ αὐτὸς ἦν προσδεχό-
μενος τὴν βασιλείαν τοῦ Θεοῦ.
τολμήσας εἰσῆλθε πρὸς Πιλά-
τον, καὶ ᾐτήσατο τὸ σῶμα τοῦ
Ἰησοῦ. ⁴⁴ ὁ δὲ Πιλάτος ἐθαύ-
μασεν εἰ ἤδη τέθνηκε· καὶ προσ-
καλεσάμενος τὸν κεντυρίωνα,
ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέ-
θανε· ⁴⁵ καὶ γνοὺς ἀπὸ τοῦ κεν-
τυρίωνος, ἐδωρήσατο τὸ σῶμα
τῷ Ἰωσήφ. ⁴⁶ καὶ ἀγοράσας
σινδόνα, καὶ καθελὼν αὐτὸν, ἐν-
είλησε τῇ σινδόνι, καὶ κατέθηκεν
αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατο-
μημένον ἐκ πέτρας· καὶ προσεκύ-
λισε λίθον ἐπὶ τὴν θύραν τοῦ
μνημείου. ⁴⁷ ἡ δὲ Μαρία ἡ
Μαγδαληνὴ καὶ Μαρία Ἰωσή
ἐθεώρουν ποῦ τίθεται.

CHAP. XVI.

ΚΑΙ διαγενομένου τοῦ σαβ-
βάτου, Μαρία ἡ Μαγδαληνὴ καὶ
Μαρία ἡ τοῦ Ἰακώβου καὶ Σα-
λώμῃ ἡγόρασαν ἀρώματα, ἵνα ἐλ-
θοῦσαι ἀλείψωσιν αὐτόν. ² καὶ

REVISED VERSION.

preparation, that is, the day be-
fore the sabbath), Joseph of ⁴³
Arimathea, an honorable coun-
selor, *who himself also *was
waiting for the kingdom of
God, came and went in boldly
to Pilate, and *asked for the
body of Jesus. And Pilate ⁴⁴
wondered *that *he was already
dead: and calling *to him the
centurion, he *inquired of him
whether he had been *now long
dead. And when he knew it ⁴⁵
*from the centurion, he gave
the body to Joseph. And he ⁴⁶
bought fine linen, and took him
down, and wrapped him in the
linen, and laid him in *a tomb,
which was hewn out of a rock,
and rolled a stone to the door
of the *tomb. And Mary Mag- ⁴⁷
dalene and Mary the mother of
James saw where he was laid.

CHAP. XVI.

AND when the sabbath was ¹
past, Mary Magdalene, and
Mary the mother of James,
and Salome, had bought sweet
spices, that they might come
and anoint him. And *very ²

* "who himself also;" *ὃς καὶ αὐτὸς*. Wakef., Kend., Pechy, Camp.

* "was waiting;" *ἦν προσδεχόμενος*. Sharpe. This Progressive Form of the verb is adopted by Wakef., Dick., Thomson, Kend.

† "asked for;" *ᾐτήσατο*. Geneva, Kendrick, Wakef., Pechy, Rob. This is the ordinary rendering of the verb, in the N. T.

* "that;" *εἰ*. Wakef., Pechy, Kend., Wesley, Dick., Thom. De Wette, "dass;" S. Fr., "que;" Iber., "que." Rob. (*εἰ*) quotes this passage in illustration of a peculiar usage as to *εἰ*, and renders it by "that." According to this usage, "it is spoken of things, not merely possible, but certain, and dependent on no condition." This is especially the case after verbs expressing emotion. Butt., § 139, m. 60. Bloomfield (*in loco*), "Beza and others render the *εἰ* by *an*, as if there were a doubt; whereas, *εἰ* is used with *θανάτῳ*, as the Latin *si* with *mirari* (indeed, with all verbs of wonder), to express, what is not doubted, but wondered

at." Thus *εἰ* is for *ὅτι*, and we may render, "wondered that he was already dead [so soon]."

* "he was already dead;" *ἤδη τέθνηκε*. Kend., Dick., Wesley, Pechy. S. Fr., "il était déjà mort;" De Wette, "er schon gestorben sei."

† "to him." See ch. 3:13, note.

† "inquired of him;" *ἐπηρώτησεν αὐτόν*. Rob. (*in verbo*), "to inquire of."

† "now long;" *πάλαι*. Rob. (*in loco*) Pechy and Sharpe, "long." Alternative rendering, "any time." Camp.

† "from;" *ἀπὸ*. Pechy, Sharpe, Q., Wakef., Kend.

† "a tomb;" *μνημεῖον*. The E. V. is not uniform in rendering this noun. Sometimes it has "tomb," and at others "sepulchre." This remark applies also to its renderings of *τάφος*. I employ "tomb" for *μνημεῖον*.

† "tomb." See last note.

* "very early;" *λίαν πρῶν*. Wesley, Kend., Sharpe, Pechy.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ing, the first <i>day</i> of the week, they came unto the sepulchre at the rising of the sun :	λίαν πρωὶ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. ³ καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημεῖου; ⁴ Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. ⁵ καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν· καὶ ἔξεθαμβήθησαν. ⁶ ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. ⁷ ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. ⁸ Καὶ ἐξελθοῦσαι ταχὺ	early, ¹ on the first <i>day</i> of the week, they came to the ² tomb, at the rising of the sun : and ³ they ⁴ were saying among themselves, Who will roll away the stone ⁵ for us from the door of the ⁶ tomb? (and ⁷ looking up, ⁸ they saw that the stone ⁹ had been rolled away,) for it was very great. And entering into ¹⁰ the ¹¹ tomb, they saw a young man sitting ¹² at the right side, clothed in a long ¹³ white robe; and ¹⁴ they were terrified. And ¹⁵ he saith to them, ¹⁶ Be not terrified : ye seek Jesus of Nazareth, who was crucified; ¹⁷ he hath risen, he is not here : behold the place where they laid him. But ¹⁸ go, tell his disciples, and ¹⁹ especially Peter, ²⁰ He goeth before you into Galilee : there ²¹ ye will see him, as he said to you. And they went out, ²² and fled ²³

De Wette, "sehr frühe." In (E. V.) John 20 : 1, *πρωὶ* is rendered "early." See Rob., *πρωὶ*. Liddell, "generally *early*." It properly indicates the morning twilight, the period between day-break and sunrise.

^b "on the first day;" *τῆς μιᾶς*. Sharpe, Kend., Pechy, Dick. De Wette, "am ersten Wochentage."

^c "tomb." See ch. 15 : 46, note.

^d "were saying;" *ἔλεγον*. Wakef., Thom. Vulg., Erasmus, Beza, "dicebant." This rendering preserves the usual force of the imperfect. S. Fr., "elles disaient."

^e "for us;" *ἡμῖν*. This is the proper order in English. The singularity and harshness of the E. V. is thus obviated.

^f "tomb." See ch. 15 : 46, note.

^g "looking up;" *ἀναβλέψασαι*. Kend., Pechy. Rob., *ἀναβλέπω*. Bretsch., "*suspicio, sursum specto, sic aufblicken*;" S. Fr., "levant les yeux."

^h "had been rolled away;" *ἀποκεκύλισται*. Sharpe, Pechy, Camp. This may be regarded as one of the few cases where the perfect has the force of a pluperfect. Trollope, §50, p. 133, Still, if we suppose, with some, that it has the force of a present, our idiom would demand that it should be rendered "had been rolled away," especially as the verbs of the preceding context are in the *past*.

ⁱ "tomb." See ch. 15 : 46, note.

^j "at." See ch. 10 : 37, note.

^k "white robe;" *στολὴν λευκὴν*. Wesley, Kendrick, Pechy, Campbell, Thom., Sharpe. *Στολή* is properly rendered "robe" (E. V.) Luke 15 : 22. Rev. 6 : 11; 7 : 9, 14.

^l "they were terrified;" *ἔξεθαμβήθησαν*. Kend., Thom., Pechy.

^m "Be not terrified." See last note.

ⁿ "he hath risen;" *ἡγέρθη*. See ch. 6 : 14, note.

^o "go;" *ὑπάγετε*. So (E. V.) ch. 5 : 19, 34; 6 : 38, etc. Kend., Pechy, Camp., Thom. See ch. 1 : 44, note.

^p "and especially;" *καὶ*. Q., Bloomf. (N. T.) Rob. (*καὶ*), "When a part is subjoined to a whole, by way of emphasis, *καὶ* may be rendered *and especially, imprimis*, Mark 16 : 7." In such constructions *μάλιστα* is understood. Thom., Dick., "in particular."

^q "He goeth," etc. *Ὅτι*, before *προάγει*, is *pleonastic*. Q. furnishes the following citation from De Wette, "not '*that*' he goeth before you." The direct speech is addressed to the disciples. The particle is treated as *pleonastic* by Beza, Castalio, De Wette, Wakef., Dick. As the particle has the same use with our sign of quotation, I commence the following sentence with a capital.

^r "ye will see;" *ὄψεσθε*. Sharpe.

^s *ταχὺ* ("quickly") of the Text. Recept. is rejected as spurious

KING JAMES' VERSION.

and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

9 Now, when *Jesus* was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them

GREEK TEXT.

ἐφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

⁹ Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβέβληκει ἑπτὰ δαιμόνια. ¹⁰ ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. ¹¹ καὶ ἐκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. ¹² Μετὰ δὲ ταῦτα

δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. ¹³ καὶ ἐκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. ¹⁴ Ὑστερον ἀνακειμένοις

αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνειδίσε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεα-

REVISED VERSION.

from the 'tomb; *for trembling and amazement had seized them, *and they said *nothing *to any one; for they were afraid. Now *Jesus* *having ⁹ risen early, *on the first day of the week, appeared first to Mary Magdalene, out of whom he had cast seven *demons. *She went and told those, who ¹⁰ had been with him, as they mourned and wept. And they, ¹¹ *when they heard that he was alive, and had been seen *by her, *believed not. After that, ¹² he appeared in another form to two of them as *they were walking, *going into the country. And they went and told ¹³ it *to the rest: *neither did they believe them. *Afterwards ¹⁴ he appeared to the eleven, as *they reclined at table, and upbraided them for their unbelief and *obstinacy of heart, because they believed not those, who

by Griesbach, Scholz, Knapp, Tittmann, Lach., Tischend. Not recognized by Syriac or Vulgate. Bloomf. says it is omitted in most of the best MSS.

* "tomb." See ch. 15 : 46, note.

* "for trembling and amazement had seized them;" εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. This more literal rendering is accurate, and preserves the *energy* of the text. So (in substance) Kend., Sharpe, Pechy. S. Fr., "or le tremblement et le trouble les avaient saisies;" De Wette, "es hatte sie aber Schrecken und Entsetzen ergriffen;" Belg., "ende bevinge ende ontzettinge hadde haar bevangen."

* "and;" καὶ. Wesley, Pechy, Kend., Wakef., Dick., Sharpe. S. Fr., "et;" Iber., "i;" De Wette, "und;" Belg., ende.

* "nothing;" οὐδὲν. Sharpe, Kend., Wesley, Dick., Camp., Thom. Iber., "nada."

* "to any one;" οὐδενὶ (preceded by a negative). Kend., Wesley, Dick., Camp., Thom.

* "having risen;" ἀναστὰς. Sharpe, Pechy, Kend., Dick., Camp. Iber., "habiendo resuscitado."

* "on the first;" πρῶτῃ. Kend. De Wette, "am ersten." See v. 2, note.

* "demons." See ch. 1 : 34, note.

* The supplementary "and" at the commencement of this verse is unnecessary. It is dropped by Wesley, Wakef., Camp.

Nothing equivalent to it in Vulg., Eras., Beza, Castal., Belg., De Wette, S. Fr., Iber., Ital.

* "when they heard;" ἀκούσαντες. Sharpe, Dick., Pechy.

* "by her;" ὑπ' αὐτῆς. Wakef., Kend., Dickinson, Sharpe, Camp., Thom.

* "believed not;" ἠπίστησαν. Sharpe, Camp., Dickinson, Thom.

* "they were walking;" περιπατοῦσιν. Wesley, Pechy, Wakef., Sharpe.

* "going;" πορευομένοις. Sharpe, Wesley, Pechy. The thought, presented in this passage, may be expressed according to our *usus loquendi* by this rendering, "they were walking into the country." Still, the more literal phraseology is perhaps preferable.

* "to the rest;" τοῖς λοιποῖς. Kend., Wakef., Thom. So λοιπός is rendered (E. V.) Matt. 27 : 49. Luke 12 : 26. Acts 5 : 13, etc.

* "neither did they believe them." Kend. This is the natural order in English.

* "afterwards." This is the present orthography. It occurs, however, in the E. V., Exod. 11 : 1. 1 Sam. 9 : 13. Job 18 : 2. Gal. 3 : 23. So Sharpe.

* "they reclined." See ch. 2 : 15, note.

* "obstinacy of heart;" σκληροκαρδίαν. See ch. 10 : 5, note. De Wette, "Hartsinnigkeit."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
which had seen him after he was risen.	σαμένους αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν. ¹⁵ Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πᾶσιν τῇ κτίσει. ¹⁶ ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται.	had seen him, ^m after he had risen. And he said to them, ¹⁵ "Go into all the world, preach the gospel to every creature. He that believeth and ⁿ is im- ¹⁶ mersed, shall be saved, but he that believeth not, ^p shall be condemned. And these signs ¹⁷
15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.	¹⁷ σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· ¹⁸ ὄφεις ἀροῦσι· καὶ θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἁρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.	¹⁷ shall accompany those, who believe: in my name they shall cast out ^r demons; they shall speak with new tongues; they ¹⁸ shall take up serpents; and if they drink any deadly thing, it shall ^s not hurt them at all; they shall lay hands on the sick, and they shall recover. So then, ¹⁹
16 He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.	¹⁹ Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ· ²⁰ ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.	after the Lord had spoken to them, ^t he was taken up into heaven, and sat ^u at the right hand of God. And they went ²⁰ forth, and preached every where, the Lord working with ^v them, and confirming the word, ^w through ^x the ^y accompanying signs. ^z
17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;		
18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.		
19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.		
20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.		

^m "after he had risen;" αὐτὸν ἐγγεγερμένον. Sharpe.

ⁿ "Go into," etc. The nominative "ye" is unnecessary, as there is no especial *emphasis* belonging to it. Omitted by Wesley, Kendrick, Pechy, Camp. "And" (of E. V.) is omitted, as there is no conjunction in the text.

^o "is immersed." See ch. 1 : 4, note.

^p "shall be condemned;" κατακριθήσεται. Rob., Q., Wakef., Kend., Dick., Sharpe. This verb occurs nineteen times, and is rendered by "condemn" in all cases, except Rom. 14 : 23, and the present one.

^q "shall accompany;" παρακολουθήσει. Rob. (*in loco*), Pechy, Dick., Wakef., Thom. S. Fr., "accompagneront;" Iber., "acompañaran."

^r "demons." See ch. 1 : 34, note.

^s "not—at all;" οὐ μὴ. Robinson (μὴ), "Not at all, by no means;" Wesley, "in no wise."

^t "he was taken up;" ἀνελήφθη. Sharpe, Kend., Camp.

^u "at." See ch. 10 : 37.

^v "through;" διὰ (cum genit.) Rob.

^w "the;" τῶν. As σημείων is definite (σημεῖα, v. 17), the article should be retained.

^x "accompanying signs;" ἐπακολουθοῦντων σημείων. Rob. (*in loco*, ἐπακολουθήτω.) As an alternative rendering, "which accompanied them." So Kend.

^y "Ἀμήν" is omitted by Griesb., Scholz, Schott, Lach., Titt., Knapp, Bloomf., Tisch. It is spurious.

THE
REVISED VERSION
OF
THE GOSPEL ACCORDING TO MARK.
WITH MARGINAL READINGS.

THE
REVISED VERSION
OF
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I.—THE beginning of the gospel of Jesus
2 Christ, the Son of God; as it is written in
the prophets, Behold, I send my messenger
before thy face, who shall prepare thy way
3 before thee; a voice of one crying in the
desert, Prepare the way of the Lord, make
4 his paths straight. John was immersing in
the desert, and preaching the immersion of
5 repentance, for the remission of sins. And
there went out to him all the country of Judea,
and those of Jerusalem, and were all immersed
by him in the river Jordan, confessing their
6 sins. And John was clothed with camel's hair,
and with a leathern girdle about his loins;
7 and he ate locusts and wild honey. And he
preached, saying, One mightier than I, cometh
after me, the strap of whose shoes I am not
8 worthy to stoop down and loose. I indeed
immerse you in water, but he will immerse you
9 in the Holy Spirit. And it came to pass in
those days, *that* Jesus came from Nazareth of
Galilee, and was immersed by John in the
10 Jordan. And immediately coming up out of
the water, he saw the heavens parted, and
the Spirit like a dove descending upon him.
11 And there came a voice from the heavens, say-
ing, Thou art my beloved Son, in whom I am
12 well pleased. And immediately the Spirit
13 sendeth him forth into the desert. And he
was there, in the desert, forty days, tried by
Satan; and was with the wild beasts; and the
angels ministered to him.

Now after John was delivered up, Jesus 14
came into Galilee preaching the gospel of the
kingdom of God, and saying, The time is ful- 15
filled, and the kingdom of God draweth near;
repent and believe the gospel.

Now as he was walking by the sea of Gali- 16
lee, he saw Simon, and Andrew, his brother,
casting a net into the sea; for they were
fishers. And Jesus said to them, Come after 17
me, and I will make you become fishers of
men. And immediately they left their nets, 18
and followed him. And going on a little 19
further thence, he saw James, the *son* of Zebe-
dee, and John, his brother, who also were in
the ship, mending their nets. And immedi- 20
ately he called them; and they left their
father Zebedee in the ship with the hired
servants, and went after him.

And they went into Capernaum; and imme- 21
diately on the sabbath, he entered into the
synagogue and taught. And they were aston- 22
ished at his teaching, for he taught them as
one having authority, and not as the scribes.
And there was in their synagogue a man with 23
an unclean spirit; and he cried out, saying, Ah! 24
what have we to do with thee, Jesus of Na-
zareth? hast thou come to destroy us? I know
thee, who thou art, the Holy One of God. And 25
Jesus rebuked him, saying, Be silent, and come
out of him. And the unclean spirit convulsing 26
him, and crying out with a loud voice, came
out of him. And they were all amazed, so 27

that they questioned among themselves, saying, What is this? What new teaching is this? for with authority he commandeth even the
 28 unclean spirits, and they obey him. And directly his fame spread abroad through the whole surrounding region of Galilee.

29 And immediately, when they came out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's mother-in-law lay sick with a fever;
 31 and immediately they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she
 32 ministered to them. And evening having come, when the sun set, they brought to him all the
 33 sick, and the demoniacs. And the whole city
 34 was gathered together at the door. And he healed many who were sick with various diseases, and cast out many demons; and he did not suffer the demons to speak, because they knew him.

35 And in the morning, rising up while it was quite dark, he went out, and departed into a
 36 solitary place, and there prayed. And Simon, and those with him, followed after him. And when they had found him, they say to him, All
 38 are seeking thee. And he saith to them, Let us go into the neighboring towns, that I may preach there also; for I have come forth for this.
 39 And he preached in their synagogues through the whole of Galilee, and cast out demons.

40 And a leper cometh to him, beseeching him, and kneeling to him, and saying to him, If
 41 thou wilt, thou canst cleanse me. And Jesus, moved with compassion, stretched out *his* hand, and touched him, and saith to him, I will, be
 42 cleansed. And as he spoke, immediately the leprosy departed from him, and he was cleansed.
 43 And he strictly charged him, and immediately
 44 sent him away: and saith to him, See that thou say nothing to any one; but go show thyself to the priest, and offer on account of thy cleansing, what Moses commanded, for a testi-
 45 mony to them. But he went out, and began to publish *it* much, and to blaze abroad the matter, so that *Jesus* could no longer openly enter into a city, but was without in desert places: and they came to him from every quarter.

II.—AND again he entered into Capernaum, after *some* days; and it was heard that he was
 in *the* house. And immediately many were 2
 assembled, so that even the place before the door could no longer contain them: and he spoke the word to them. And they come to 3
 him, bringing a paralytic, carried by four. And as they could not come near him on ac- 4
 count of the crowd, they unroofed *the place* where he was; and digging through, they let down the couch on which the paralytic lay. And Jesus seeing their faith, saith to the 5
 paralytic, Child, thy sins are forgiven thee. But there were some of the scribes sitting 6
 there, and reasoning in their hearts, Why doth this *man* thus utter revilings? Who can for- 7
 give sins but one, *even* God? And immedi- 8
 ately, when Jesus perceived in his spirit that they thus reasoned within themselves, he said to them, Why do ye reason these things in your hearts? Which is easier, to say to the para- 9
 lytic, Thy sins are forgiven thee; or to say, Rise, and take up thy couch and walk? But 10
 that ye may know that the Son of man hath *power on earth to forgive sins (he saith to the paralytic), I say to thee, Rise, and take up thy 11
 couch, and go into thy house. And immediately 12
 he rose, and taking up the couch, went forth before *them* all; so that they were all amazed, and glorified God, saying, We never saw *it* thus.

And he went forth again by the sea-side; 13
 and all the crowd came to him, and he taught them. And as he passed along, he saw Levi, 14
 the *son* of Alpheus, sitting at the tax-office, and said to him, Follow me. And he rose and followed him. And it came to pass, as he re- 15
 clined at table in his house, that many tax-gatherers and sinners also reclined with Jesus and his disciples, for they were many, and they followed him. And when the scribes and the 16
 Pharisees saw him eating with tax-gatherers and sinners, they said to his disciples, Why is it that he eateth and drinketh with the tax-gatherers and sinners? And Jesus hearing *it*, 17
 saith to them, Those who are well, have no

* or, "authority."

need of a physician, but those who are sick. I came not to call the righteous, but sinners.

18 And the disciples of John and of the Pharisees used to fast; and they come, and say to him, Why do the disciples of John, and those of the

19 Pharisees fast, but thy disciples fast not? And Jesus said to them, Can the sons of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom

20 with them, they can not fast. But the days will come, when the bridegroom will be taken away from them, and then they will fast in

21 those days. And no one seweth a piece of undressed cloth on an old garment; else the new piece, which filleth it up, taketh from

22 the old, and a worse rent is made. And no one putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilt, and the bottles will be ruined: but new wine must be put into new bottles.

23 And it came to pass, that he went through the fields of grain on the sabbath; and his disciples began, as they went, to pluck the ears

24 of grain. And the Pharisees said to him, Behold, why are they doing on the sabbath that

25 which is not lawful? And he said to them, Have ye never read what David did, when he had need, and was hungry, he and those with

26 him? how he went into the house of God, in the days of Abiathar, the high priest, and ate the show-bread, which it is not lawful *for any* to eat, except the priests, and gave to those

27 who were with him? And he said to them, The sabbath was made for man, not man for

28 the sabbath: ^atherefore, the Son of man is Lord also of the sabbath.

III.—AND he entered again into the synagogue; and there was a man there who had a

2 withered hand. And they watched him, *to see* whether he would heal him on the sabbath,

3 that they might accuse him. And he saith to the man, who had the withered hand, Rise up

4 in the midst. And he saith to them, Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill? But they were

^a or, "so that."

silent. And when he had looked round on

5 them with anger, grieving for the hardness of their hearts, he saith to the man, Stretch out thy hand. And he stretched *it* out: and his hand was restored. And the Pharisees went

6 out, and immediately took counsel with the Herodians against him, how they might destroy him.

And Jesus withdrew with his disciples to

7 the sea: and a great multitude from Galilee followed him, and from Judea, and from Jeru-

8 salem, and from Idumea, and *from* beyond the Jordan; and those about Tyre and Zidon, a great multitude, hearing what great things he

9 did, came to him. And he spoke to his disciples, that a small ship should wait on him, on account of the crowd, lest they should press

10 on him. For he had healed many, so that as many as had diseases rushed on him to touch

11 him. And the unclean spirits, when they saw him, fell down before him, and cried out, saying, Thou art the Son of God. And he strictly

12 charged them not to make him known. And he goeth up into the mountain, and calleth to

13 *him*, whom he would: and they came to him. And he appointed twelve, that they should be

14 with him, and that he might send them forth to preach, and to have power to heal diseases,

15 and to cast out the demons. And Simon he surnamed Peter. And James the *son* of Zebe-

17 dee, and John the brother of James (and he surnamed them Boanerges, which is, Sons of Thunder), and Andrew, and Philip, and Bar-

18 tholomew, and Matthew and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Cananite, and Judas Iscariot, who also

19 delivered him up.

And they went into a house. And the crowd

20 cometh together again, so that they could not even eat bread. And when his kindred heard

21 *of it*, they went out to lay hold of him: for they said, He is beside himself. And the

22 scribes, who came down from Jerusalem, said, He hath Beelzebub, and by the prince of the

23 demons, he casteth out the demons. And he called them to *him*, and said to them in parables, How can Satan cast out Satan? And

24 if a kingdom is divided against itself, that

25 kingdom can not stand. And if a house is
divided against itself, that house can not stand.
26 And if Satan riseth up against himself, and is
divided, he can not stand, but hath an end.
27 No one can enter into the strong one's house,
and plunder his goods, unless he shall first bind
the strong one; and then he will plunder his
28 house. Truly, I say to you, all sins will be for-
given to the sons of men, and whatever revil-
29 ings they may utter; but he who shall revile
the Holy Spirit, never hath forgiveness, but is
30 liable to eternal condemnation: because they
31 said, He hath an unclean spirit. Now his
brethren and his mother came, and standing
32 without, sent to him, calling him. And a
crowd was sitting about him; and they said
to him, Behold, thy mother and thy brethren
33 without are seeking thee. And he answered
them, saying, Who is my mother, or my breth-
34 ren? And looking around on those, who sat
about him, he saith, Behold my mother and my
35 brethren! For whoever shall do the will of
God, he is my brother, and my sister, and
mother.

IV.—AND again he began to teach by the
sea-side: and a great crowd was gathered to
him, so that he entered into the ship and sat
in the sea; and all the crowd was by the sea,
2 on the land. And he taught them many things
by parables, and said to them in his teaching,
3 Harken; behold the sower went out to sow.
4 And it came to pass as he sowed, some fell by
the way-side, and the birds came and devoured
5 it. And some fell on the rocky ground, where
it had not much earth; and immediately it
sprung up, because it had no depth of earth:
6 but when the sun was up, it was scorched; and
because it had no root, it withered away.
7 And some fell among the thorns, and the
thorns grew up, and choked it, and it yielded
8 no fruit. And some fell into the good ground,
and yielded fruit, growing up and increasing,
and *it* bore, some thirty, and some sixty, and
9 some a hundred. And he said, He who hath
10 ears to hear, let him hear. And when he was
alone, those, who were about him, with the
twelve, asked him concerning the parable.

And he said to them, To you it is given to 11
know the secret of the kingdom of God: but
to those without, all these things are done in
parables: that seeing they may see, and not 12
perceive; and hearing they may hear, and not
understand; lest they should turn, and their
sins should be forgiven them. And he saith to 13
them, Know ye not this parable? and how
then will ye know all my parables? The sower 14
soweth the word. And these are they by the 15
way-side, where the word is sown; and when
they have heard, Satan cometh immediately,
and taketh away the word, which was sown in
their hearts. And these are they in like manner, 16
who are sown on the rocky ground; who, when
they have heard the word, immediately receive
it with joy; and have no root in themselves, 17
but endure for a time; afterwards, when afflic-
tion or persecution ariseth on account of the
word, immediately they fall away. And these 18
are they, who are sown among the thorns, such
as hear the word, and the anxieties of this 19
world and the deceitfulness of riches, and the
inordinate desires of other things entering in,
choke the word, and ^ait becometh unfruitful.
And these are they, who were sown on the 20
good ground; such as hear the word, and
receive *it*, and bring forth fruit, some thirty,
some sixty, and some a hundred. And he said 21
to them, Is the lamp brought to be put under
the bushel or under the table-seat, and not to
be set on the lamp-stand? For there is nothing 22
hidden which will not be manifested; nor was
any thing kept secret, but that it should come
to light. If any one hath ears to hear, let him 23
hear. And he said to them, Take heed what 24
ye hear; by the measure with which ye meas-
ure, it will be measured to you; and to you,
who hear, more will be added. For whoever 25
hath, to him will be given: and he who hath
not, even what he hath will be taken from him.

And he said, The kingdom of God is as if 26
a man should cast seed on the ground; and 27
should sleep, and rise night and day, and the
seed should spring and grow up, he knoweth
not how. For the ground bringeth forth fruit 28

^a or "he," as in (E. V.) Matt. 13 : 22.

of itself; first the blade, then the ear, then
 20 the full grain in the ear. But when the fruit
 offereth *itself*, immediately he putteth in the
 sickle, because the harvest hath come.

30 And he said, To what shall we liken the
 kingdom of God? or with what comparison
 31 shall we compare it? *It is* like a grain of
 mustard-seed, which, when it is sown on the
 ground, is least of all the seeds on the
 32 ground: and yet when it is sown, it groweth
 up and becometh the greatest of all the herbs,
 and shooteth out great branches, so that the
 birds of the air can lodge under its shadow.
 33 And with many such parables, he spoke the
 word to them, even as they were able to hear
 34 *it*. But without a parable, he did not speak
 to them: and when they were alone, he ex-
 plained all things to his disciples.

35 And that day, evening having come, he saith
 to them, Let us pass over to the other side.
 36 And leaving the crowd, they took him as he
 was in the ship. And there were also other
 37 little ships with him. And there arose a great
 storm of wind, and the waves dashed into the
 38 ship, so that it was now filling. And he was
 at the stern, asleep on the pillow: and they
 awake him and say to him, Teacher, dost
 39 not thou care that we are perishing? And
 he rose and rebuked the wind, and said to
 the sea, Be silent, be still! And the wind
 40 ceased, and there was a great calm. And he
 said to them, Why are ye so fearful? How is
 41 it that ye have no faith? And they feared
 exceedingly, and said to one another, Who then
 is this, that even the wind and the sea obey
 him?

V.—AND they came to the other side of the
 2 sea, into the country of the Gadarenes. And
 as he came out of the ship, immediately there
 met him out of the tombs a man with an un-
 3 clean spirit, who had his dwelling in the tombs:
 and no one could bind him, not even with
 4 chains: because he had often been bound with
 fetters and chains, and the chains had been
 burst asunder by him and the fetters broken
 5 in pieces: nor could any one tame him. And
 always, night and day, he was in the tombs

and in the mountains, crying out, and cutting
 himself with stones. But when he saw Jesus 6
 far off, he ran and did reverence to him, and 7
 cried out with a loud voice and said, What
 have I to do with thee, Jesus, Son of the Most
 High God? I implore thee by God, that thou
 torment me not; (for he had said to him, Come 8
 out of the man, unclean spirit.) And he asked 9
 him, What is thy name? And he saith to him,
 My name is Legion, for we are many. And he 10
 besought him earnestly that he would not send
 them away out of the country. And there was 11
 there by the mountain a great herd of swine
 feeding. And the demons besought him, saying, 12
 Send us into the swine, that we may enter into
 them. And immediately Jesus gave them leave. 13
 And the unclean spirits went out, and entered
 into the swine: and the herd rushed down
 the steep into the sea (they were about two
 thousand), and were choked in the sea. And 14
 those, who fed them, fled and reported *it* in the
 city and in the country. And they went out
 to see what it was that had been done. And 15
 they come to Jesus and see the demoniac, who
 had had the legion, sitting and clothed, and in
 his right mind: and they were afraid. And 16
 those who saw *it*, told them how it befell the de-
 moniac, and concerning the swine. And they be- 17
 gan to entreat him to depart from their borders.
 And as he went into the ship, he who had been 18
 possessed with the demons, entreated him that
 he might remain with him. And yet he did not 19
 suffer him, but saith to him, Go home to thy
 friends and tell them how much the Lord hath
 done for thee, and hath pitied thee. And he 20
 departed, and began to publish in Decapolis
 how much Jesus had done for him. And all
 wondered.

And when Jesus had passed over again in 21
 the ship to the other side, a great crowd
 gathered to him; and he was by the sea. And 22
 behold, there cometh one of the rulers of the
 synagogue, Jairus by name; and when he saw
 him, he fell at his feet, and entreated him 23
 earnestly, saying, My little daughter is at the
 point of death: *I pray thee*, come and lay
 thy hands on her, that she may be healed;
 and she will live. And he went with him; 24

and a great crowd followed him, and pressed on him.

25 And a certain woman, who had had an
26 issue of blood twelve years, and had suffered
much from many physicians, and had spent all
that she had, and was not at all benefited,
27 but rather grew worse, having heard of Jesus,
came in the crowd behind, and touched his
28 garment: for she said, If I may but touch
29 his garments, I shall be healed. And immediately the fountain of her blood was dried
up; and she felt in her body that she was
30 healed of the plague. And immediately, Jesus
knowing in himself that the power had gone
out of him, turned round in the crowd, and
31 said, Who touched my garments? And his disciples
said to him, Thou seest the crowd pressing
on thee, and sayest thou, Who touched
32 me? And he was looking round to see her
33 who had done this. But the woman fearing
and trembling, knowing what had been done
to her, came and fell down before him, and
34 told him all the truth. And he said to her,
Daughter, thy faith hath healed thee; go in
35 peace and be whole of thy plague. While
he was still speaking, there came *some* from
the house of the ruler of the synagogue, who
said, Thy daughter is dead; why troublest
36 thou the teacher any further? But as soon
as Jesus heard the word that was spoken, he
saith to the ruler of the synagogue, Fear not,
37 only believe. And he suffered no one to follow
him except Peter, and James, and John
38 the brother of James. And he cometh to the
house of the ruler of the synagogue, and seeth
a tumult, and those who wept and wailed
39 much. And when he came in, he saith to them,
Why do ye make a tumult, and weep? the child
40 is not dead, but sleepeth. And they laughed
at him. But when he had put them all out,
he taketh the father and the mother of the
child, and those with him, and entereth in
41 where the child was lying. And he took the
child by the hand, and saith to her, Talitha-
cumi; which is, being interpreted, Damsel (I say
42 to thee), rise. And immediately the damsel

rose, and walked about, for she was twelve
years old. And they were greatly astonished.
And he charged them strictly that no one 43
should know it; and commanded that something
should be given her to eat.

VI.—AND he went out from thence, and came
into his own country; and his disciples follow
him. And the sabbath having come, he began 2
to teach in the synagogue; and many hearing
him, were astonished, and said, From whence
hath this *man* these things? and what wisdom
is this, which is given to him, that even such
mighty works are wrought by his hands? Is 3
not this the carpenter, the son of Mary, the
brother of James, and Joses, and Judas, and
Simon? and are not his sisters here with us?
And they had a difficulty as to him. But 4
Jesus said to them, A prophet is not without
honor, except in his own country, and among
his own kindred, and in his own house. And 5
he could do no mighty works there, except
that he laid his hands on a few sick *persons*,
and healed *them*. And he wondered on account 6
of their unbelief. And he went round the
villages teaching.

And he called to *him* the twelve, and began 7
to send them forth two by two; and gave
them power over the unclean spirits; and com- 8
manded them that they should take nothing for
their journey, except a staff only; no bag, no
bread, no money in their girdle; but be shod 9
with sandals; and not put on two coats. And 10
he said to them, Wherever ye enter into a
house, there remain, till ye depart from that
place. And whoever shall not receive you, 11
nor hear you, when ye depart thence, shake off
the dust under your feet, for a testimony to
them. Truly I say to you, it will be more
tolerable for Sodom or Gomorrah in the day
of judgment, than for that city. And they went 12
out and preached that *men* should repent. And 13
they cast out many demons, and anointed with
oil many that were sick, and healed *them*.

And king Herod heard of *him* (for his 14
name had become known), and he said, John
the Immerser hath risen from the dead, and
therefore mighty works are active in him.

* or, "even."

15 Others said, It is Elijah. And others said, It
 16 is a prophet, ^aas one of the prophets. But
 when Herod heard *of him*, he said, This
 is John whom I beheaded; he hath risen
 17 from the dead. For Herod himself had sent
 forth, and laid hold of John, and bound him
 in the prison for the sake of Herodias, his
 brother Philip's wife; for he had married her.
 18 For John had said to Herod, It is not lawful
 19 for thee to have thy brother's wife. So Herodias
 had a grudge against him, and would have
 20 killed him; and yet could not: for Herod
 feared John, knowing that he was a just and
 holy man, and observed him; and when he
 heard him, he did many things and heard him
 21 gladly. And a convenient day having come,
 when Herod on his birth-day made a supper for
 his lords, and commanders, and the chief men
 22 of Galilee; and when the daughter of the same
 Herodias came in, and danced, and pleased
 Herod, and those who reclined with him at
 table, the king said to the damsel, Ask me
 whatever thou wilt, and I will give *it* to
 23 thee, even to the half of my kingdom. And
 he swore to her, Whatever thou shalt ask
 me, I will give *it* to thee, even to half of my
 24 kingdom. And she went out, and said to her
 mother, What shall I ask? And she said, The
 25 head of John the Immerser. And she came in
 immediately with haste to the king, and asked,
 saying, I will that thou wouldst give me forth-
 with, on a platter, the head of John the Immerser.
 26 And the king was exceedingly sorry, *yet* on
 account of his oaths, and of those who reclined
 with him at table, he would not reject her.
 27 And immediately the king sent one of his
 guard, and commanded his head to be brought;
 and he went and beheaded him in the prison;
 28 and brought his head on a platter, and gave it
 to the damsel; and the damsel gave it to her
 29 mother. And when his disciples heard *of it*,
 they came and took up his corpse, and laid it in
 a tomb.
 30 And the apostles came together to Jesus, and
 told him all things, both what they had done,
 31 and what they had taught. And he said to

them, Come ye yourselves apart into a desert
 place, and rest a little while: for there were
 many coming and going, and they had no lei-
 sure not even to eat. And they departed into 32
 a desert place by the ship privately. And *the* 33
crowds saw them going away, and many knew
 him, and ran thither by land from all the cities,
 and outwent them and came together to him.
 And Jesus coming forth, saw a great crowd, 34
 and was moved with compassion towards
 them, because they were like sheep having no
 shepherd: and he began to teach them many
 things. And when the day was now far spent, 35
 his disciples came to him, and said, This is a
 desert place, and now much time *hath passed*;
 send them away, that they may go into the 36
 surrounding country and villages, and buy
 themselves loaves: for they have nothing to
 eat. But he answered and said to them, Give 37
 ye them *something* to eat. And they say to
 him, Shall we go and buy two hundred penny-
 worth of loaves, and give them *that* to eat?
 But he saith to them, How many loaves have 38
 ye? go and see. And when they knew, they
 say to him, Five, and two fishes. And he com- 39
 manded them to make all recline by companies
 on the green grass. And they lay down in 40
 squares, by hundreds, and by fifties. And 41
 when he had taken the five loaves and the two
 fishes, he looked up to heaven, and blessed, and
 broke the loaves, and gave them to his disci-
 ples to set before them; and the two fishes he
 divided to *them* all. And they all ate, and 42
 were satisfied. And they took up twelve bas- 43
 kets full of the fragments and of the fishes. And 44
 those, who ate of the loaves, were five thousand
 men. And immediately he constrained his disci- 45
 ples to enter into the ship, and go before him to
 the other side towards Bethsaida, while he sent
 away the crowd. And when he had dismissed 46
 them, he departed into the mountain to pray.
 And evening having come, the ship was in the 47
 midst of the sea, and he alone on the land. And 48
 he saw them harassed in rowing; for the wind
 was against them: and about the fourth watch
 of the night he cometh towards them, walking
 on the sea, and would have passed by them.
 But when they saw him walking on the sea, 49

^a or, "like one of the ancient prophets."

they supposed it was an apparition, and they
 50 cried out; for they all saw him, and were ter-
 rified. And immediately he spoke with them
 and saith to them, Take courage: it is I; fear
 51 not. And he went up to them into the ship;
 and the wind ceased: and they were exceed-
 ingly amazed in themselves beyond measure,
 52 and wondered. For they did not understand by
 means of the loaves, for their heart was stupid.
 53 And when they had passed over, they came
 to the land of Gennesaret, and drew to the
 54 shore. And when they came out of the ship,
 55 immediately they knew him, and ran through
 the whole surrounding region, and began to
 carry about on couches, those who were sick,
 57 where they heard he was. And wherever he
 entered into villages, or cities, or country, they
 laid the sick in the streets, and besought him
 that they might but touch the fringe of his
 garment: and as many as touched him were
 healed.

VII.—AND the Pharisees, and some of the
 scribes, who had come from Jerusalem, came
 2 together to him. And when they saw some of
 his disciples eating bread with defiled, that is,
 3 with unwashed hands, they found fault: for
 the Pharisees, and all the Jews, except they
 wash their hands with the fist, eat not, holding
 4 the tradition of the elders. And *when they*
come from the market, except they immerse
 themselves, they eat not. And there are many
 other things, which they have received to hold,
such as immersions of cups, and pots, and brazen
 5 vessels, and table-seats. Then the Pharisees
 and scribes asked him, Why do not thy disci-
 ples walk according to the tradition of the
 elders, but eat bread with unwashed hands?
 6 And he answered and said to them, Well did
 Isaiah prophesy concerning you, hypocrites, as
 it is written, This people honoreth me with
 7 their lips, but their heart is far from me. But,
 in vain do they worship me, teaching *for* doc-
 8 trines, the commandments of men. For lay-
 ing aside the commandment of God, ye hold
 the tradition of men, *such* as immersions of

pots and cups; and many other such like things
 ye do. And he said to them, Full well ye set 9
 aside the commandment of God, that ye may
 keep your own tradition. For Moses said, 10
 Honor thy father and thy mother; and, He who
 curseth father or mother, shall surely be put
 to death. But ye say, If a man shall say to his 11
 father or his mother, *Be that* Corban, that is a
 gift, by which thou mightest have been profited
 by me; *he shall be free*. And ye suffer him no 12
 more to do anything for his father or his
 mother; making void the word of God by 13
 your tradition, which ye have delivered: and
 many such like things ye do. And when he 14
 had called all the crowd to *him*, he said to them,
 Hear me all *of you*, and understand. There is 15
 nothing from without the man, which entering
 into him, can defile him: but the things, which
 come out of him, are those that defile the man.
 If any one hath ears to hear, let him hear. 16
 And when he entered into *the* house from the 17
 crowd, his disciples asked him concerning the
 parable. And he saith to them, Are ye also 18
 so void of understanding? do ye not perceive,
 that nothing from without, which entereth into
 the man, can defile him: because it entereth 19
 not into his heart, but into the stomach, and
 goeth out into the sink, cleansing all the food?
 And he said, That which cometh out of the 20
 man, that defileth the man. For from within, 21
 out of the heart, come forth evil thoughts,
 adulteries, fornications, murders, thefts, covet- 22
 ousness, malice, deceit, lasciviousness, an evil
 eye, reviling, pride, foolishness; all these evil 23
 things come forth from within, and defile the
 man.

And he rose from thence, and went away 24
 into the borders of Tyre and Zidon, and en-
 tered into a house, and would have no one
 know *it*: but he could not be hidden. For 25
 a woman, whose young daughter had an un-
 clean spirit, heard of him, and came and fell
 at his feet (the woman was a Greek, a Syro- 26
 phenician by nation,) and she besought him to
 cast the demon out of her daughter. But 27
 Jesus said to her, Let the children first be

^a or, "loaves."

^a or, "revileth."

satisfied; for it is not right to take the children's bread, and cast *it* to the dogs. And she answered and said to him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said to her, For this saying, go; the demon hath gone out of thy daughter. And when she came into her house, she found the demon gone out, and her daughter laid on the bed.

And again, departing from the borders of Tyre and Zidon, he came to the sea of Galilee, through the midst of the borders of Decapolis. And they bring to him one deaf, having an impediment in his speech; and they beseech him to put his hand on him. And he took him aside from the crowd, and put his fingers into his ears, and he spit, and touched his tongue: and looking up to heaven, he groaned, and said to him, Ephphatha, that is, Be opened. And immediately his ears were opened, and the bond of his tongue was loosed, and he spoke plainly. And he charged them that they should tell no one: but the more he charged them, so much the more a great deal they published *it*; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

VIII.—In those days, the crowd being very great, and having nothing to eat, he called his disciples to *him*, and saith to them, I have compassion on the crowd, because they have now remained with me three days, and have nothing to eat: and if I send them away to their homes fasting, they will faint by the way: for some of them have come from far. And his disciples answered him, Whence can any one satisfy these *men* with ^abread here in a desert? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the crowd to lie down on the ground: and he took the seven loaves, and gave thanks, and broke *them*, and gave to his disciples to set before *them*; and they set *them* before the crowd. And they had a few small fishes: and he blessed, and commanded to set them also before

them. So they ate and were satisfied; and they took up seven baskets of the fragments, which were left. And those, who ate, were about four thousand: and he sent them away.

And immediately he entered into the ship with his disciples, and came into the region of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him. And he groaned deeply in his spirit, and saith, Why doth this generation seek a sign? Truly I say to you, There shall no sign be given to this generation. And he left them, and entering into the ship again, departed to the other side.

And *the disciples* had forgotten to take ^abread, neither had they but one loaf with them in the ship. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, *It is* because we have no ^abread. And Jesus knowing *it*, saith to them, Why do ye reason *that it is* because ye have no ^abread, do ye not yet perceive nor understand? have ye your heart still stupefied? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I broke the five loaves among the five thousand, how many baskets full of fragments took ye up? They say to him, Twelve. And when the seven among the four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said to them, How is it that ye do not understand?

And he cometh to Bethsaida; and they bring a blind man to him and beseech him to touch him. And he took the blind man by the hand, and led him out of the village; and when he had spit on his eyes: he put his hands on him and asked him if he saw any thing? And he looked up, and said, I see men like trees, walking. Then he put his hands on his eyes again, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the village, nor tell *it* to any one in the village.

And Jesus and his disciples went out into

^a or, "loaves."

^{aa} or, "loaves."

the villages of Cesarea Philippi: and, on the way, he asked his disciples, saying to them,
 28 Who do men say that I am? And they answered, John the Immerser; and others, Elijah;
 29 but others, one of the prophets. And he saith to them, But who say ye that I am? And Peter answering saith to him, Thou art the Anointed.
 30 And he charged them that they should tell no one concerning him.
 31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests and scribes, and be put to death, and after three days rise again. And he spoke the saying plainly. And Peter took him *aside*, and began to rebuke him.
 33 But when he had turned round and looked on his disciples, he rebuked Peter, saying, Get behind me, Satan: for thou favorest not the things of God, but the things of men.
 34 And when he had called the crowd to *him* with his disciples, he said to them, Whoever will come after me, let him deny himself, and
 35 take up his cross, and follow me. For whoever would save his life, will lose it, but whoever shall lose his life for my sake and the
 36 gospel's, he will save it. For what will it profit a man if he should gain the whole
 37 world, and lose his *soul*? or what will a man
 38 give *as* a ransom for his soul? For whoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also will the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

IX.—AND he said to them, Truly I say to you, That there are some of those standing here, who will not taste of death, till they have seen the kingdom of God come with power.

2 And after six days, Jesus taketh with *him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves;
 3 and *he* was transfigured before them. And his garments became shining, exceedingly white, like snow; such as no fuller on earth can

whiten. And there appeared to them Elijah, 4
 with Moses: and they were talking with Jesus. And Peter answering, saith to Jesus, Rabbi, it 5
 is good for us to remain here: and let us make three booths; one for thee, and one for Moses, and one for Elijah. For he knew not 6
 what to say: for they were greatly terrified. And there came a cloud which overshadowed 7
 them; and a voice came out of the cloud, saying, This is my beloved Son: hear him. And 8
 suddenly, on looking round, they no longer saw any one, except Jesus alone with themselves. And as they came down from the 9
 mountain, he charged them that they should relate to no one what they had seen, till the Son of man should have risen from the dead. And they kept that saying to themselves, 10
 questioning with one another what that meant, To rise from the dead. And they asked him, 11
 saying, Why say the scribes, that Elijah must first come? And he answered and said to 12
 them, Elijah indeed cometh first, and restoreth all things, and how it is written of the Son of man, that he must suffer many things, and be despised. But I say to you, that Elijah hath 13
 both come and *that* they have done to him whatever they would, as it is written of him.

And when he came to his disciples, he saw 14
 a great crowd about them, and the scribes questioning with them. And immediately all the crowd, when they beheld him, were greatly 15
 amazed, and running to *him*, saluted him. And 16
 he asked the scribes, What are ye questioning with them? And one of the crowd answered 17
 and said, Teacher, I have brought to thee my son, who hath a dumb spirit; and wherever 18
 he taketh him, he dasheth him down, and he foameth and grindeth his teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not. And he answereth 19
 them, and saith, O unbelieving generation, how long shall I be with you? how long shall I bear with you? Bring him to me. And 20
 they brought him to him: and when he saw him, immediately the spirit convulsed him; and he fell on the ground, and rolled, foaming. And he asked his father, How long is it since 21
 this came on him? And he said, From child-

^a or, "life."

^b or "his appearance was changed."

22 hood. And often he hath cast him into fire
and into waters to destroy him; but if thou
canst do any thing, have compassion on us, and
23 help us. And Jesus said to him, If thou canst
believe—all things are possible for him who
24 believeth. And immediately the father of the
child cried out, and said, with tears, Lord, I
25 believe; help mine unbelief. When Jesus saw
the crowd was running together, he rebuked the
unclean spirit, saying to him, Dumb and deaf
spirit, I command thee, come out of him, and
26 enter into him no more. And *the spirit* cried
out, and convulsed him violently, and came out
of him; and he became like one dead; so that
27 many said, He is dead. But Jesus took him
by the hand, and lifted him up; and he rose.
28 And when he came into a house, his disci-
ples asked him privately, Why could not we
29 cast him out? And he said to them, This kind
can come forth by nothing, except by prayer
and fasting.
30 And they departed thence and passed through
Galilee; and he did not wish that any one
31 should know *it*. For he taught his disciples
and said to them, The Son of man is delivered
up into the hands of men, and they will put
him to death; and after he hath been put to
32 death, he will rise the third day. But they
did not understand the saying, and were afraid
to ask him.
33 And he came to Capernaum; and being in
the house, he asked them, What did ye dispute
34 about among yourselves by the way? But
they were silent, for they had disputed among
themselves, by the way, who *would be* greatest.
35 And he sat down, and called the twelve, and
saith to them, If any one desireth to be first,
36 *he* will be last of all, and servant of all. And
he took a little child, and set it in the midst
of them; and when he had taken it in his
37 arms, he saith to them, Whoever shall receive
one of such little children in my name, receiveth
me: and whoever receiveth me, receiveth not
me, but him who sent me.
38 And John answered him, saying, Teacher,
we saw one casting out demons in thy

name, who doth not follow us, and we for-
bade him, because he doth not follow us. But 39
Jesus said, Forbid him not: for there is no
one, who will do a miracle in my name, and be
able readily to speak evil of me. For he who 40
is not against *us*, is for us. For whoever shall 41
give you a cup of water to drink in my name,
because ye belong to Christ, truly I say to you,
he shall by no means lose his reward. And 42
whoever shall cause one of the little ones, who
believe in me, to sin, it would be better for
him if a millstone should be hung about his
neck, and he should be cast into the sea. And 43
if thy hand shall cause thee to sin, cut it off:
it is better for thee to enter into life maimed,
than having two hands to go away into hell,
into the unquenchable fire; where their worm 44
dieth not, and the fire is not quenched. And 45
if thy foot causeth thee to sin, cut it off; it is
better for thee to enter into life lame, than
having two feet to be cast into hell, into the
unquenchable fire: where their worm dieth not, 46
and the fire is not quenched. And if thine 47
eye causeth thee to sin, pluck it out: it is
better for thee to enter into the kingdom of
God, with one eye, than having two eyes, to be
cast into hell-fire: where their worm dieth 48
not, and the fire is not quenched. For every 49
one shall be salted with fire, and every sacrifice
shall be salted with salt. Salt is good: but if 50
the salt becometh tasteless, how will ye restore
its saltiness? Have salt in yourselves, and be
at peace with one another.

X.—AND he rose from thence, and cometh
into the borders of Judea, through the region
beyond the Jordan: and the crowd come to-
gether to him again; and as he was accustomed,
he taught them again. And the Pharisees came 2
to *him*, and asked him, Is it lawful for a man
to put away *his* wife? trying him. And he 3
answered and said to them, What did Moses
command you? And they said, Moses permitted 4
us to write a bill of divorce, and to put *her*
away. And Jesus answered and said to them, 5

* or, "let him be least of all, and servant of all."

* or, according to some editions of the text, "against you, is for you."

For your stubbornness of heart, he wrote you
 6 this commandment: but from the beginning of
 7 creation, God made them male and female. For
 this cause a man shall leave his father and his
 8 mother and ^acleave to his wife; and the two
 shall be one flesh: so that they are no longer
 9 two, but one flesh. What therefore God hath
 10 joined together, let not man put asunder. And
 in the house, his disciples asked him again con-
 11 cerning the same *matter*. And he saith to them,
 Whoever shall put away his wife, and marry
 12 another, committeth adultery against her. And
 if a woman shall put away her husband, and
 be married to another, she committeth adul-
 tery.

13 And they brought little children to him, that
 he might touch them; and his disciples re-
 14 buked those who brought *them*. But when
 Jesus saw *it*, he was much displeased, and
 said to them, Suffer the little children to come
 to me, and forbid them not: for of such is the
 15 kingdom of God. Truly I say to you, Who-
 ever shall not receive the kingdom of God,
 like a little child, he will by no means enter
 16 into it. And he took them in his arms, put
his hands on them, and blessed them.

17 And as he was going forth into the way,
 one ran up, and kneeling to him, asked him,
 Good Teacher, what shall I do to inherit eternal
 18 life? And Jesus said to him, Why callest
 thou me good? no one *is* good, except one,
 19 *that is* God. Thou knowest the command-
 ments, Do not commit adultery, Do not kill,
 Do not steal, Do not bear false testimony,
^aDefraud not, Honor thy father and mother.

20 And he answered and said to him, Teacher,
 all these things have I kept from my youth.

21 And Jesus looking on him, loved him, and
 said to him, One thing thou lackest; go, sell
 whatever thou hast, and give to the poor, and
 thou shalt have treasure in heaven; and come,
 22 take up the cross and follow me. And he was
 sad at the saying and went away grieved; for
 23 he had great possessions. And Jesus looked
 round, and saith to his disciples, With what
 difficulty will those, who have riches, enter

into the kingdom of God! And the disciples 24
 were astonished at his words. But Jesus an-
 swereth again, and saith to them, Children,
 how difficult it is for those who trust in riches,
 to enter into the kingdom of God! It is easier 25
 for a camel to go through the eye of a needle,
 than for a rich man to enter into the kingdom
 of God. And they were exceedingly astonished, 26
 saying among themselves, Who then can be
 saved? And Jesus looking on them, saith, 27
 With men, *it is* impossible, but not with God;
 for with God all things are possible. Then 28
 Peter began to say to him, Behold, we have
 left all, and followed thee. And Jesus an- 29
 swered and said, Truly I say to you, There is
 no one who hath left house, or brethren, or
 sisters, or father, or mother, or wife, or chil-
 dren, or lands, for my sake, and the gospel's,
 who shall not receive a hundred-fold now in 30
 this time, houses, and brethren, and sisters, and
 mothers, and children, and lands, with persecu-
 tions, and in the world to come, eternal life.
 But many *who are* first, will be last; and the 31
 last, first.

And they were on the way, going up to 32
 Jerusalem; and Jesus went before them: and
 they were amazed; and as they followed, they
 were afraid. And again he took the twelve
aside, and began to tell them what things would
 befall him, *saying*, Behold, we are going up to 33
 Jerusalem, and the Son of man will be delivered
 up to the chief priests, and to the scribes; and
 they will condemn him to death, and will de-
 liver him up to the Gentiles; and they will 34
 mock him, and scourge him, and spit on him,
 and put him to death: and the third day he
 will rise again.

And James and John, the sons of Zebedee, 35
 come to him, saying, Teacher, we wish that
 thou wouldst do for us whatever we shall ask.
 And he said to them, What do ye wish me to 36
 do for you? And they said to him, Grant to 37
 us that we may sit, one at thy right hand, and
 the other at thy left hand, in thy glory. But 38
 Jesus said to them, Ye know not what ye ask:
 are ye able to drink the cup which I drink?
 and to be immersed with the immersion, with
 which I am immersed? And they said to him, 39

^a or, "be joined."^b or, "Get not wrongfully."

We are able. And Jesus said to them, Ye will indeed drink the cup, which I drink, and be immersed with the immersion, with which I am
 40 immersed. But to sit at my right hand and at my left, is not mine to give; except to those
 41 for whom it is prepared. And when the ten heard *it*, they began to be much displeased
 42 with James and John. But Jesus called them to *him*, and saith to them, Ye know that those who are accounted rulers of the nations, lord it over
 43 over them. But it shall not be so among you: but whoever would become great among you,
 44 *shall be your minister: and whoever of you would become first, *shall be servant of all.
 45 For even the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many.
 46 And they came to Jericho: and as he went out of Jericho with his disciples, and a great crowd, blind Bartimeus, the Son of Timeus, sat
 47 by the way-side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Son of David, have mercy
 48 on me! And many charged him to be silent: but he cried out much more, Son of David,
 49 have mercy on me! And Jesus stopped, and commanded him to be called: and they call the blind man saying, Take courage, rise; he
 50 calleth thee. And he, casting away his garment, rose and came to Jesus. And Jesus answered and said to him, What wilt thou that I should do for thee? And the blind man said
 51 to him, Lord, that I may receive my sight.
 52 And Jesus said to him, Go; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

XI.—AND when they drew near to Jerusalem, to Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
 2 and saith to them, Go into the village over against you, and immediately on entering it, ye will find a colt tied, on which no man hath
 3 ever sat; loose him, and lead *him to me*. And

if any one should say to you, Why do ye this? say ye, The Lord hath need of him; and immediately he will send him hither. And they 4
 went away, and found the colt tied at the door without, in the street; and they loose him. And some of those who stood there, said 5
 to them, What are ye doing, loosing the colt? And they said to them as Jesus had com- 6
 manded: and they let them go. And they led 7
 the colt to Jesus, and cast their garments on him; and he sat on him. And many spread 8
 their garments in the way: and others cut branches from the trees, and strewed *them* in the way. And those who went before, and 9
 those who followed, cried out, saying, Hosanna, blessed *be* he, who cometh in the name of the Lord. Blessed *be* the coming kingdom of our 10
 father David: Hosanna in the highest. And 11
 Jesus entered into Jerusalem, and into the temple: and when he had looked round on all things, the time being now late, he went out to Bethany, with the twelve.

And the next day, when they were coming 12
 from Bethany, he was hungry. And seeing a 13
 fig-tree far off, having leaves, he went *to see* whether he might perhaps find anything on it: and when he came to it, he found nothing but leaves: for it was not *the* time for figs. And 14
 he answered and said to it, Let no one eat fruit of thee hereafter for ever. And his disciples heard *it*. And they come to Jerusalem: 15
 and Jesus went into the temple, and began to drive out those who sold and bought in the temple, and overturned the tables of the money-changers, and the seats of those who sold doves; and would not suffer any one to carry 16
 an article through the temple. And he taught, 17
 saying to them, Is it not written, My house shall be called a house of prayer for all nations? but ye have made it a den of robbers. And the scribes and chief priests heard *it*, and 18
 sought how they might destroy him; for they feared him, because all the crowd was astonished at his doctrine.

And when evening came, he went out of the 19
 city. And in the morning, as they passed by, 20
 they saw the fig-tree dried up from the roots. And Peter remembering, saith to him, Rabbi, 21

** or, (fut. for imperat.) "let him be."

behold, the fig-tree, which thou didst curse, is
 22 dried up. And Jesus answering, saith to them,
 23 Have faith in God. For truly I say to you,
 that whoever shall say to this mountain, Be thou
 removed, and be thou cast into the sea; and
 shall not doubt in his heart, but shall believe
 that what he saith will come to pass; he shall
 24 have whatever he saith. Therefore I say to
 you, Whatever things ye ask, when ye pray,
 believe that ye will receive, and ye shall have
 25 them. And when ye stand praying, forgive, if
 ye have any thing against any one; that your
 Father also, who is in the heavens, may for-
 26 give you your trespasses. But if ye do not
 forgive, neither will your Father, who is in the
 heavens, forgive your trespasses.
 27 And they come again to Jerusalem: and as
 he was walking in the temple, there come to him
 the chief priests, and the scribes, and the elders,
 28 and say to him, By what authority doest thou
 these things? and who gave thee this authority
 29 to do these things? And Jesus answered and
 said to them, I also will ask you one question,
 and answer me, and I will tell you by what
 30 authority I do these things. The immersion
 of John, was *it* from heaven, or from men?
 31 answer me. And they reasoned among them-
 selves, saying, If we shall say, From heaven;
 he will say, Why then did ye not believe him?
 32 But if we shall say, From men,—they feared
 the people; for all held John to be really a
 33 prophet. And they answered and said to Jesus,
 We do not know. And Jesus answering, saith
 to them, Neither do I tell you by what author-
 ity I do these things.

XII.—AND he began to speak to them by
 parables. A man planted a vineyard, and set a
 hedge about *it*, and dug a wine-vat, and built a
 tower, and let it out to husbandmen, and went
 2 abroad. And at the season, he sent a servant to
 the husbandmen, that he might receive from the
 husbandmen *some* of the fruit of the vineyard.
 3 And they took *him*, and beat him, and sent *him*
 4 away empty. And again he sent to them an-
 other servant: and at him they cast stones, and
 wounded *him* in the head, and sent him away
 5 shamefully handled. And again he sent another,

and him they killed; and many others; *of whom*
 they beat some and killed some. Therefore hav- 6
 ing yet one son, his beloved, he sent him also to
 them last, saying, They will reverence my son.
 But those husbandmen said among themselves, 7
 This is the heir, come let us kill him, and the in-
 heritance will be ours. And they took him 8
 and killed *him*, and cast *him* out of the vine-
 yard. What therefore will the lord of the 9
 vineyard do? He will come and destroy the
 husbandmen, and give the vineyard to others.
 Have ye not even read this scripture: The 10
 stone, which the builders rejected, hath become
 the chief corner-stone; this was the Lord's 11
 doing and it is wonderful in our eyes? And 12
 they sought to lay hold of him, but feared the
 crowd; for they knew that he had spoken the
 parable against them; and they left him and
 went away.

And they send to him some of the Pharisees, 13
 and of the Herodians, to catch him by talk.
 And when they came, they say to him, Teacher, 14
 we know that thou art true, and carest for no
 one, for thou regardest not the person of men,
 but teachest the way of God in truth: Is it
 lawful to give tribute to Cesar, or not? Shall 15
 we give, or shall we not give? But he, know-
 ing their hypocrisy, said to them, Why do ye
 try me? bring me a penny, that I may see *it*.
 And they brought *it*. And he saith to them, 16
 Whose image and inscription is this? And
 they said to him, Cesar's. And Jesus answer- 17
 ing, said to them, Render to Cesar the things,
 which are Cesar's, and to God the things, which
 are God's. And they wondered at him.

And there come to him Sadducees, who 18
 say there is no resurrection; and they asked
 him, saying, Teacher, Moses wrote *this* for us, 19
 If a man's brother should die, and leave a wife
 behind him, and leave no children, that his
 brother should take his wife, and raise up off-
 spring for his brother. There were seven 20
 brethren; and the first took a wife, and dying
 left no offspring. And the second took her, 21
 and died, neither left he any offspring: and
 the third likewise. And the seven took her, 22
 and left no offspring: last of all, the woman
 died also. In the resurrection therefore, when 23

they rise, to which of them will she be a wife?
 24 for the seven had her for a wife. And Jesus
 answering, said to them, Do ye not therefore
 err, because ye know not the scriptures, nor
 25 the power of God? For when they shall rise
 from the dead, they neither marry, nor are
 given in marriage; but are like *the* angels, who
 26 are in the heavens. But as to the dead, that
 they rise; have ye not read in the book of
 Moses—at the bush—how God spoke to him,
 saying, I *am* the God of Abraham, and the God
 27 of Isaac, and the God of Jacob? He is not
 the God of the dead, but of the living: ye
 therefore do greatly err.
 28 And one of the scribes came, and having heard
 them reasoning together, and perceiving that
 he had answered them well, asked him, Which
 29 is the first commandment of all? And Jesus an-
 swered him, The first of all the commandments *is*,
 Hear, O Israel; The Lord our God is one Lord:
 30 and thou shalt love the Lord thy God with all
 thy heart, and with all thy soul, and with all thy
 mind, and with all thy strength: this *is* the first
 31 commandment. And the second, like it, *is* this,
 Thou shalt love thy neighbor as thyself: there
 is no other commandment greater than these.
 32 And the scribe said to him, Well, Teacher,
 thou hast spoken truly, for there is One; and
 33 there is no other besides him: and to love him
 with all the heart, and with all the under-
 standing, and with all the soul, and with all
 the strength, and to love one's neighbor as
 oneself, is more than all the whole burnt-offer-
 34 ings and the sacrifices. And when Jesus saw
 that he answered discreetly, he said to him, Thou
 art not far from the kingdom of God. And no
 one durst question him any further.
 35 And Jesus answered and said, while he
 taught in the temple, How say the scribes,
 36 that the Anointed is the son of David? For
 David himself said by the Holy Spirit, The
 Lord said to my Lord, Sit thou at my right
 hand, till I make thine enemies thy footstool.
 37 David therefore himself calleth him Lord, and
 how *then* is he his son? And the great crowd
 heard him gladly.
 38 And he said to them in his teaching, Beware
 of the scribes, who love to walk about in long

robes, and *love* salutations in the market-places,
 and *the* first seats in the synagogues, and *the* 39
 first places in the feasts: who devour widows' 40
 houses, and for a pretense make long prayers;
 these will receive greater condemnation.

And Jesus sat over against the treasury, and 41
 beheld how the crowd cast money into the
 treasury: and many who were rich, cast *in*
 much. And there came a poor widow, and 42
 she cast *in* two mites, which make a farthing.
 And he called his disciples to *him*, and saith 43
 to them, Truly I say to you, that this poor
 widow hath cast *in* more than all those, who
 have cast into the treasury. For *they* all cast 44
in out of their abundance: but she out of her
 poverty, cast *in* all that she had, *even* her whole
 living.

XIII.—AND as he went out of the temple,
 one of his disciples saith to him, Teacher, see,
 what stones, and what buildings! And Jesus 2
 answering said to him, Seest thou these great
 buildings? there will not be left one stone on
 another, which will not be thrown down. And 3
 as he sat on the mount of Olives, over against
 the temple, Peter, and James, and John, and
 Andrew asked him privately, Tell us, when will 4
 these things be? and what *will be* the sign when
 all these things are about to be fulfilled? And 5
 Jesus answering them, began to say, Take heed
 lest any one should deceive you. For many 6
 will come in my name, saying, I am *he*, and
 will deceive many. And when ye shall hear 7
 of wars, and rumors of wars, be not troubled,
 for *these things* must come to pass; but the end
 is not yet. For nation will rise against nation, 8
 and kingdom against kingdom: and there will
 be earthquakes in various places, and there
 will be famines, and commotions: these *are* the
 beginnings of sorrows. But take heed to your- 9
 selves, for they will deliver you up to councils,
 and ye will be beaten in the synagogues: and
 ye will stand before governors and kings for
 my sake, for a testimony to them. And the 10
 gospel must first be published among all the
 nations. But when they shall lead *you*, and 11
 deliver you up, be not anxious beforehand *as to*
 what ye shall speak, nor do ye meditate: but

whatever shall be given you in that hour, that speak; for it is not ye, who speak, but the Holy Spirit. Now the brother will deliver up the brother to death, and the father the child: and children will rise up against parents, and cause them to be put to death. And ye will be hated by all for my name's sake: but he, who shall endure to the end, he will be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel, the prophet, standing where it ought not (let him, that readeth, understand,) then let those in Judea flee to the mountains: and let not him, that is on the house-top, go down into the house, nor enter to take any thing out of his house: and let not him, that is in the field, return back to take his garment. But woe to those who are with child, and to those who suckle in those days! But pray that your flight be not in the winter. For in those days there will be affliction, such as hath not been from the beginning of the creation, which God created, till now, nor ever will be. And except the Lord had shortened the days, no flesh would be saved: but for the sake of the elect, whom he hath chosen, he hath shortened the days. And then if any one shall say to you, Behold, here is the Anointed, or, Behold, *he is* there: believe it not. For false anointed ones, and false prophets will rise, and show signs and wonders, to seduce, if possible, even the elect. But take ye heed: behold, I have foretold you all things.

24 But in those days, after that affliction, the sun will be darkened, and the moon will not give her light, and the stars of heaven will fall, and the powers that are in the heavens will be shaken. And then they will see the Son of man coming in clouds with great power and glory. And then he will send forth his angels, and gather together his elect from the four winds, from the end of earth to the end of heaven. Now learn the parable of the fig-tree: When its branch now becometh tender, and putteth forth ^athe leaves, ye know that the summer is near: so also, when ye shall see these things coming to pass, know that *he is*

^a or, "its leaves."

near at the doors. Truly I say to you, that this generation will not pass away, till all these things shall have come to pass. Heaven and earth will pass away: but my words will not pass away.

But concerning that day or hour knoweth no one, not even the angels, who are in heaven, nor the Son, but the Father *only*.

Take heed, watch and pray: for ye know not when the time is. ^aAs a man going abroad, who left his house, and gave authority to his servants, and to each his work; and commanded the porter to watch. Watch therefore: for ye know not when the master of the house cometh, at evening, or at midnight, or at cock-crowing, or in the morning: lest coming suddenly, he should find you sleeping. And what I say to you, I say to all, Watch.

XIV.—^bNow after two days, was the passover and the *feast of* unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. But they said, Not during the feast, lest there should be an uproar of the people. And when he was in Bethany, in the house of Simon the leper, as he reclined at table, there came a woman having an alabaster-box of ointment of spikenard, pure *and* very costly; and she broke the box, and poured *it* on his head. And there were some, who were much displeased among themselves, and said, Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why do ye trouble her? she hath wrought a good work for me. For ye have the poor with you always, and whenever ye will, ye can do them good, but me ye have not always. She hath done what she could: she hath anointed my body beforehand for the burial. Truly I say to you, Wherever this gospel shall be preached throughout the

^a or, "*It is as when a man,*" etc.

^b or, "Now the passover and the *feast of* unleavened bread were to be two days afterwards."

whole world, what she hath done, shall also be
 10 spoken of, for a memorial of her. And Judas
 Iscariot, one of the twelve, went to the chief
 11 priests to deliver him up to them. And when
 they heard *it*, they were glad, and promised to
 give him money. And he sought how he might
 conveniently deliver him up.

12 And the first day of *the feast of unleavened*
 bread, when they killed the passover, his disci-
 ples say to him, Where wilt thou that we shall
 go and prepare, that thou mayest eat the pass-
 13 over? And he sendeth forth two of his disci-
 ples, and saith to them, Go into the city, and
 a man bearing a pitcher of water will meet
 14 you: follow him. And wherever he shall enter,
 say to the master of the house, The Teacher
 saith, Where is the guest-chamber, where I shall
 15 eat the passover with my disciples? And he
 will show you a large upper room furnished *and*
 16 prepared: there prepare for us. And his disci-
 ples went forth, and came into the city and
 found *things* even as he had said to them, and
 they prepared the passover.

17 And evening having come, he cometh with
 18 the twelve. And as they reclined at table, and
 were eating, Jesus said, Truly I say to you, One
 of you, who eateth with me, will deliver me up.
 19 And they began to be sorrowful, and to say to
 him, one by one, Is it I? and another *said*, Is
 20 it I? And he answered and said to them, *It is*
 one of the twelve, who dippeth with me in the
 21 dish. The Son of man indeed departeth, as it is
 written concerning him: but woe to that man,
 through whom the Son of man is delivered up,
 It had been good for that man, if he had not
 been born.

22 And as they were eating, Jesus took bread,
 and blessed, and broke *it*, and gave to them,
 23 and said, Take: this is my body. And he took
 the cup, and when he had given thanks, he gave
 24 *it* to them: and they all drank of it. And he
 said to them, This is my blood, that of the new
 25 covenant, which is shed for many. Truly I say
 to you, I shall drink no more of the fruit of the
 vine, till that day, when I drink it new in the
 kingdom of God.

26 And when they had sung a hymn, they went
 out into the mount of Olives. And Jesus saith

to them, Ye will all desert me this night: for
 it is written, I will smite the shepherd, and the
 sheep will be scattered. But after I have risen, 28
 I will go before you into Galilee. But Peter 29
 said to him, Though all should desert thee, yet
 I *will* not. And Jesus saith to him, Truly I 30
 say to thee, that thou, to-day, *even* in this night,
 before the cock shall crow twice, wilt deny me
 thrice. But he spoke the more vehemently, If 31
 I must die with thee, I will by no means deny
 thee. And so also said they all.

And they came to a place named Gethse- 32
 mane: and he saith to his disciples, Sit here,
 till I shall pray. And he taketh with him 33
 Peter, and James, and John, and began to be
 greatly amazed, and full of anguish. And he 34
 saith to them, My soul is exceeding sorrowful
 even to death: tarry here and watch. And 35
 he went forward a little, and fell on the ground,
 and prayed that if it could be possible, the hour
 might pass from him. And he said, Abba, Fa- 36
 ther, all things *are* possible to thee; take away
 this cup from me: nevertheless, not what I will,
 but what thou *wilt*. And he cometh and findeth 37
 them sleeping, and saith to Peter, Simon, sleep-
 est thou? couldst thou not watch one hour?
 Watch and pray, lest ye enter into trial. The 38
 spirit indeed *is* ready, but the flesh is weak.
 And again he went away, and prayed, speaking 39
 the same words. And when he returned, he 40
 found them sleeping again (for their eyes were
 heavy); and they knew not what to answer
 him.

And he cometh the third time, and saith to 41
 them, Sleep on still, and take your rest. It is
 enough, the hour is come; behold, the Son of
 man is delivered up into the hands of sinners.
 Rise, let us go; behold, he, who delivereth me 42
 up, is at hand.

And immediately while he was yet speaking, 43
 cometh Judas, being one of the twelve, and with
 him a great crowd with swords and clubs, from
 the chief priests, and the scribes, and the elders.
 And he, who delivered him up, had given them 44
 a sign, saying, Whomsoever I shall kiss, that
 is he; take him, and lead *him* away safely.
 And when he came, he went immediately to 45
 him, and saith, Rabbi, Rabbi; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of those, who stood by, drew his sword and smote the servant of the high priest

48 and cut off his ear. And Jesus answered and said to them, Have ye come out as against a robber, with swords and clubs to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him and

50 fled. And there followed him a certain young man, having a linen cloth thrown round *his*

51 naked *body*; and the young men took him; and he left the linen cloth, and fled from them naked.

52 And they led Jesus away to the high priest: and with him there assembled all the chief

53 priests, and the elders, and the scribes. And Peter followed him far off, even into the *court*

54 of the high priest: and he sat with the officers, and warmed himself at the fire. And the chief

55 priests, and all the council sought for testimony against Jesus to put him to death; and found

56 none. For many testified falsely against him,

57 but their testimonies did not agree. And certain ones rose, and testified falsely against him,

58 saying, We heard him say, I will destroy this temple made with hands, and within three days,

59 I will build another not made with hands. And yet not even thus, did their testimony

60 agree. And the high priest rose up in the midst, and asked Jesus, saying, Answerest thou nothing? what do these testify against thee?

61 But he was silent, and answered nothing. Again the high priest asked him, and said to him, Art thou the Anointed, the Son of the

62 Blessed? And Jesus said to him, I am: and ye will see the Son of man sitting at the right hand of the Mighty One, and coming with the

63 clouds of heaven. And the high priest rent his clothes, and saith, What further need have

64 we of witnesses? Ye have heard the reviling: *what think ye?* And they all condemned him

65 as worthy of death. And some began to spit on him, and to cover his face, and to beat him with their fists, and to say to him, Prophecy:

^a or, "palace."

^b or, "what appeareth to you?"

and the officers struck him with their open hands.

And as Peter was below in the court, there cometh one of the maid-servants of the high priest: and when she saw Peter warming himself, she looked on him, and saith, Thou also wast with Jesus of Nazareth. But he denied, saying, I know not, nor understand what thou sayest. And he went out into the porch; and the cock crew. And the maid-servant seeing him again, began to say to those, who stood by, This is *one* of them. And he denied *it* again. And a little after, those, who stood by, said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth *to it*. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word, which Jesus said to him, Before the cock shall crow twice, thou wilt deny me thrice. And when he thought on it, he wept.

XV.—AND immediately in the morning, the chief priests took counsel with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered *him* up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said to him, Thou sayest *it*. And the chief priests accused him of many things. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they testify against thee. But Jesus answered nothing further; so that Pilate wondered.

Now at *that* feast he used to release to them one prisoner, whomsoever they asked. And there was *one* named Barabbas, lying bound with his fellow-insurgents, who had committed murder in the insurrection. And the crowd crying aloud, began to ask *him to do* as he had ever done to them. But Pilate answered them, saying, Will ye that I shall release to you the King of the Jews? (For he knew that the chief priests had delivered him up from envy.) But the chief priests stirred up the crowd, that he should rather release Barabbas to them. And Pilate answering

again, said to them, What will ye then that I shall do *to him*, whom ye call King of the
 13 Jews? And they cried out again, Crucify him.
 14 But Pilate said to them, Why, what evil hath he done? And they cried out the more exceed-
 15 ingly, Crucify him. Then Pilate being willing to satisfy the crowd, released Barabbas to them, and delivered up Jesus, when he had scourged *him*, to be crucified.
 16 And the soldiers led him away into the palace, which is *the* Pretorium; and they called
 17 together the whole band; and they clothed him with purple, and braided a crown of
 18 thorns, and ^aput it about his *head*, and began to salute him, Hail, King of the Jews!
 19 And they smote his head with a reed, and spit on him, and bowing *their* knees, did reverence to him. And when they had mocked him, they took off the purple from him, and put his own garments on him, and led him out
 20 to crucify him. And they compel one Simon, a Cyrenian, who was passing by, coming from the country, the father of Alexander and Rufus, to bear his cross.
 22 And they bring him to a place, Golgotha, which, being interpreted, is, ^bA place of a skull.
 23 And they gave him wine mingled with myrrh
 24 to drink; but he did not receive *it*. And when they had crucified him, they parted his garments, casting lots for them, what each should
 25 take. And it was the third hour, when they
 26 crucified him. And the inscription of his accusation was written over *him*, THE KING OF THE
 27 JEWS. And with him they crucify two robbers, one at his right hand, and the other at his left.
 28 And the scripture was fulfilled, which saith,
 29 And he was numbered with transgressors. And those, who passed by, reviled him, wagging their heads, and saying, Ah! thou that destroyest the temple, and buildest *it* in three
 30 days, save thyself, and come down from the
 31 cross. In like manner also the chief priests, mocking, said to one another with the scribes, He saved others; himself he can not save.
 32 Let the Anointed, the King of Israel come

down now from the cross, that we may see and believe. And those, who were crucified with him, reproached him. And when the sixth 33 hour came, there was darkness over the whole land, till the ninth hour. And at the ninth 34 hour Jesus cried with a loud voice, saying, Eloi, Eloi, lamma sabachthani? which, being interpreted, is, My God, my God, why hast thou forsaken me? And some of those, who stood 35 by, hearing *it*, said, Behold, he calleth Elijah. And one ran and filled a sponge with vinegar, 36 and winding *it* on a reed gave him drink, saying, Forbear; let us see whether Elijah will come to take him down.

And Jesus uttering a loud cry expired. 37 And the vail of the temple was rent in two, 38 from top to bottom. And when the centurion, 39 who stood by over against him, saw that he cried out so, and expired, he said, Truly this man was the Son of God. There were also 40 women looking on far off, among whom was Mary Magdalene, and Mary the mother of James the younger, and of Joses, and Salome; who also, when he was in Galilee, followed 41 him, and ministered to him; and many other women, who came up with him to Jerusalem. And now, evening having come (since it was 42 the preparation, that is, the day before the sabbath), Joseph of Arimathea, an honorable 43 counselor, who himself also was waiting for the kingdom of God, came and went in boldly to Pilate, and asked for the body of Jesus. And Pilate wondered that he was already dead: 44 and calling to *him* the centurion, he inquired of him whether he had been now long dead. And when he knew *it* from the centurion, he 45 gave the body to Joseph. And he bought fine 46 linen, and took him down, and wrapped him in the linen, and laid him in a tomb, which was hewn out of a rock, and rolled a stone to the door of the tomb. And Mary Magdalene and 47 Mary the mother of Joses saw where he was laid.

XVI.—AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And 2

^a or, "put it about him."

^b or, "skull-place."

very early, on the first *day* of the week, they
3 came to the tomb, at the rising of the sun : and
they were saying among themselves, Who will
roll away the stone for us from the door of the
4 tomb ? (and looking up, they saw that the stone
had been rolled away,) for it was very great.
5 And entering into the tomb, they saw a young
man sitting at the right side, clothed in a
6 long white robe ; and they were terrified. And
he saith to them, Be not terrified : ye seek
Jesus of Nazareth, who was crucified ; he hath
risen, he is not here : behold the place where
7 they laid him. But go, tell his disciples, and
especially Peter, He goeth before you into
Galilee : there ye will see him, as he said to
8 you. And they went out, and fled from the
tomb ; for trembling and amazement had seized
them, and they said nothing to any one ; for
they were afraid.
9 Now *Jesus* having risen early, on the first
day of the week, appeared first to Mary Mag-
dalene, out of whom he had cast seven demons.
10 She went and told those, who had been with
11 him, as they mourned and wept. And they,
when they heard that he was alive, and had

been seen by her, believed not. After that, he 12
appeared in another form to two of them as
they were walking, going into the country.
And they went and told *it* to the rest : neither 13
did they believe them. Afterwards he appeared 14
to the eleven, as they reclined at table, and
upbraided them for their unbelief and obstinacy
of heart, because they believed not those, who
had seen him, after he had risen. And he said 15
to them, Go into all the world, preach the
gospel to every creature. He that believeth 16
and is immersed, shall be saved, but he that
believeth not, shall be condemned. And these 17
signs shall accompany those, who believe : in
my name they shall cast out demons ; they shall
speak with new tongues ; they shall take up 18
serpents ; and if they drink any deadly thing,
it shall not hurt them at all ; they shall lay
hands on the sick, and they shall recover. So 19
then, after the Lord had spoken to them, he
was taken up into heaven, and sat at the right
hand of God. And they went forth, and 20
preached every where, the Lord working with
them, and confirming the word, through the
accompanying signs.

